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For the Register.

'TIS A GREAT THING TO LIVE.

'Tis a great thing to live. Not small the task
Our Heavenly Father gives us here below,
And we have need continually to ask,
That light and strength may through our being flow.
Not on the trifles of the passing hour,
With those who squander life, fix thou thy mind;
(For these may rob thy spirit of a power
That was for greater, nobler things designed;)
But on some mighty work, some worthy plan,
Requiring o'en an angel's strength to do;
For scarce below the angel is the man,
And both may here one great design pursue;
The same on earth, the same in heaven above,
A holy ministry of peace and love.

Dec. 30th, 1848. J. V.

The Right Rev. Bishop Potter, of Pennsylvania, has issued the following form of prayer to be used in the Protestant Episcopal churches of that diocese, while the cholera is impending:

PRAYER.

O God, with whom are the issues of life and death, to whom it justly belongeth to punish sinners and to be merciful to them that truly repent, save us, we humbly beseech thee, from the ravages of that Pestilence by which we are threatened. We have provoked thy righteous judgments by our manifold transgressions and hardness of heart; and though we should utterly perish, our punishment would be less than our sins deserve. But, O God, who desireth not the death of a sinner, but rather that he should turn from his wickedness and live; have pity upon us thy unworthy creatures, and grant that we, repenting of our iniquities and forsaking our sins, may experience thy forgiving and protecting grace. As thou didst deliver thy people of old, when they turned to thee from their rebellion; and didst cause thy destroying angel to cease from punishing, so turn thine anger from us who meekly acknowledge our vileness and truly repent us of our sins. Spare those who are now suffering from this grievous sickness, restore the voice of joy and health to their dwellings, and grant that all who shall taste thy forgiving mercy may devote their souls and bodies a living sacrifice to thee, through Jesus Christ our Lord. Amen.

For the Register.

HOME AND FOREIGN MISSIONARY EFFORT.

The appalling account given in the Christian Register, of the inhabitants found by a Committee in "Church Lane," London, is of a character to harrow up the soul—and the more so, as it is known to be a fair specimen of those miserable beings who are found in some parts of the city of New York, and other places in our country; and even in Boston, with some restrictions. This is known from articles which have heretofore appeared in the Christian Register, and other publications. The question asked by the writer in the prelude to this description, namely: "Can a state of civilization so heathenish and wretched be found in any country or age, to match the following description of a single Lane, called "Church Lane," in the city of London, within the limits of St. Giles, as described by a member of a Committee appointed to examine its condition!"—should penetrate, with remorse and contrition, those who support Foreign Missions, when so much is imperiously demanded for the permanent relief, support and reformation of those miserable wretches who are spreading vice and contagion in their most horrid forms through our land. In England, where these fearful disorders have spread unchecked, and where they must, ere long, produce a fatal revolution, by their increasing malignity, the evils, it is feared, have become too powerful for restraint, and they must have their course. But in this country, where so many rich acres of land remain uncultivated, should we not make every exertion to stay the impending destruction, by placing these outcasts among our new settlements, with means sufficient to enable them to become, by industry and frugality, respectable citizens? True, the cost must be great; but it should be remembered, that by not being subjected to theft, incendiary attempts and the expense of prisons, penitentiaries, and other means of reform or punishment, the cost would be much reduced. This, with the consciousness of having performed a sacred duty, would make the burden light. What a different aspect would our country assume, could all be persuaded of the truth! Then might our citizens, who are sending so much of their wealth abroad, in the hope of converting those, who are called Heathen, to their faith, (and when among those who are so called, so few of the evils exist which infest our land are found,) contribute with confidence and security to the reformation and respectability of these otherwise lost beings.—Are we not called upon by Him, whom we profess to follow, not to neglect our own, lest we deny the faith and become infidels! If Heathens alone demand the attention of Missionaries, have not these outcasts a strong claim on their sympathy and assistance! The fallacy of Missions abroad is sufficiently manifest, after so many years have elapsed with scarcely any encouragement to persevere. We have this testimony from those on whom reliance can be had, although it is sufficient to cite those who belong to the class that advocate Missions, but who conscientiously declare the truth; while those who make favorable reports are induced to do so by selfish and sinister views and considerations, and they have much at stake. We learn that the depravity of our own people fills the minds of those, to whom they are sent, with disgust and aversion.

Whatever errors Miss Martineau may have committed at an early period, the truth of her statements in her "Eastern Life" cannot be doubted, as the respectable party with whom she travelled could have detected any inaccuracy.—The enlightened mind of this lady did not confine the favor of the Most High to one particular Nation; but, in accordance with Paul, believed Him to be the God not only of the Jews, but of the Gentiles also, and that the great tidings of peace and good will which came by Jesus Christ were designed for all mankind. Her opinions will, of course, subject her to the censure of the bigoted and narrow minded, who would limit the goodness of the Great Parent of the Universe to one particular Nation, who were repeatedly denounced as a stiff-necked, crooked and perverse people. But peculiar opinions or modes of faith, it should be remembered, will not entitle any one to be called 'Blessed of the Father,' and to be told to enter the Kingdom prepared for those who do his will; but to those who feed the hungry, clothe the naked, and visit the sick and the prisoner, this supreme blessing is promised.

I trust that the Editor of the Christian Register will feel it a most solemn duty to give to the public all communications which incite an interest in those miserable outcasts, who not only disgrace a Christian community, but will, if neglected, subject it to the worst of evils.

There is assuredly no call to pass wide oceans in pursuit of Heathenism, when it abounds in its worst forms in our wide spread land.

THE SANDWICH ISLANDS MISSION.

THE STATEMENTS OF MR. TEN EYCK, AND THOSE OF HON. MR. TURRILL. A. Ten Eyck, Esq., Commissioner at the Sandwich Islands, writes a letter to the Cleveland Plain-dealer, declaring his belief, after full examination, that the accounts sent home and published by the missionaries in the Sandwich Islands, are erroneous and calculated to deceive the public. He says:

"In my view, and according to the general understanding of the term in the United States, the Hawaiian people are not a *Christian* people, and I doubt if they ever will be, from the simple fact that their degrading and disgusting habits of life, their natural indisposition to labor, their ignorance and indolence, their poverty, and consequent misery and want, their universal licentiousness, their vices, their frightful diseases, and the fearful mortality consequent thereupon—all indicate with unerring certainty, that within the next forty or fifty years the aboriginal Hawaiians, or Kanakas, will be reckoned among the things that were."

Very different from these statements, are those of Hon. Joel Turrill, U. S. Consul at the Islands, in a recent letter to the Treasurer of the Board of Commissioners for Foreign Missions:

"I find this climate as good as I expected, and more of civilization among the natives than I anticipated. Much, very much, has been done for this people,—the nation,—by your Board. For several years before leaving the United States, I had been disinclined to favor the efforts that were making to send missionaries abroad, believing that such efforts otherwise directed would be productive of much more good; but during my residence in these Islands, I have been an attentive observer of the effects produced by those efforts on the Hawaiian race, and I am free to confess that my feelings upon this subject have undergone a material change. I find here, as missionaries, individuals, who, so far as my observations have extended, are worthy of their high calling; and the result of their labors, so apparent in the vast improvements in the moral and physical condition of the people, forces the conviction on my mind, that they have devoted themselves to their arduous duties with a zeal and a singleness of purpose worthy of the great work in which they are engaged. I do not believe that another instance can be found, where, with the same amount of means, so much good has been done to any people in so limited a period.

"The benefits that have already resulted from the disinterested exertions of the missionaries, and the good they are now constantly doing among the natives of these Islands, give them in my opinion a strong claim upon the Christian and the Philanthropist for a liberal support."

If the facts stated by the Traveller on the subject are correct, and we presume they are, the declarations of Mr. Ten Eyck are sufficiently accounted for, on the score of ill-will. The Traveller says,—

"He early embarked in the controversy of Ladd & Co. with the government, and became an actor in many of the unpleasant scenes which have occurred at Honolulu. He lost his influence with the King and his ministers, and failed to make a treaty, as his own Government desired and expected. And, if we are correctly advised, Mr. Buchanan is by no means satisfied with his diplomatic career.

"In the autumn of 1846 he wrote a letter to some person in this country, in which he spoke in a very unbecoming manner, not only of the nation, but of the missionaries. 'The wonderful advance of the people in knowledge, Christianity and civilization,' he pronounced 'a complete farce, a delusion, a humbug.' And 'the reports sent home,' by missionaries, 'of the wonderful regard for the gospel, and of the number of the hopeful converts amongst the natives,' he declares to be 'all gammon.'—'They claim,' he continued, 'something over 30,000 belonging to their churches on these Islands in 'good standing,' and would give the public at home to understand that they really believe this number to be Christians. The truth is, the missionaries know better, and really believe no such thing.' A part of this letter, doubtless much to his mortification, found its way into the Cleveland Plaindealer. It was sent to the missionaries at the Islands, after *satisfactory evidence of his being the writer* had been obtained, that they might understand the position which the representative of their country had taken in respect to themselves and their work. On being apprised that the article in the Cleveland paper was ascribed to him, he denied that he was the author."

The Traveller also alludes to the strong and emphatic declarations of Commander Wilkes, in his Narrative of the Exploring Expedition; of Commodore Jones and others, which are extensively known.

MISSION TO CALIFORNIA.

On Friday, December 1st, two of the three missionaries under appointment from the American Home Missionary Society, for California, sailed from New-York in the steamship Falcon. They are Rev. John Waldo Douglass, from Trenton, N. Y., and Rev. Samuel Hopkins Willey, from Compton N. H. Mr. Willey is designated for Monterey, the present seat of government, and Mr. Douglass for San Francisco, as the town formerly called Yerba Buena is now named.

At the ordination of these missionaries, one of the Secretaries remarked:

Compared with the previous area of the United States, Upper California brings us an addition of more than one fifth. A general resemblance in its physical character may be found between it and some portions of the old world. For example, it is about the size of the territory anciently covered by Persia and Assyria. Like Persia, it has an interior desert—a basin surrounded and intersected by mountains, from which flow down streams, that form oases, and are then lost in the sands of the plain. The Sierra Nevada, or Snowy Mountains of California, divide this basin from the rich valleys of the Sacramento and the San Joaquin, just as the Mountains of Assyria, (now Kourdistan,) divided Persia from the Plains of the Tigris and the Euphrates.—The natural capabilities of the new territory are not inferior to those of the ancient countries named, while in salubrity, and especially in geographical position, it has a great superiority.—Fremont, whose recent report to the U. S. Senate, is the latest and most authentic source of information, compares the part of California between the Sierra Nevada and the sea, with Italy. from the Alps to the southern termination of the peninsula. "It is of about the same length and breadth, and consequently has about the same area—100,000 square miles." Like Italy, it lies north and south, and presents much similarity of climate and productions. But unlike Italy, its large rivers seek a common valley and form a great central bay, that of San Francisco, one of the noblest in the world. In a political and commercial point of view, California has a position of great advantage, fronting Asia, and as near, by Cape Horn to London as to New York. The *native* population is comparatively of small account, being only some 8 or 10,000 persons of civilized origin, and 25,000 Indians.

[The way seems quite prepared for Protestant missionaries, in a country where Catholic priests once abounded; as we learn from the following paragraph:]

A few years since, the Jesuit missions were so numerous and wealthy, as to cover and divide among them the entire coast for hundreds of miles. Their prosperity became the occasion of their downfall. Their riches attracted the rapacity of their Mexican rulers, and after a series of oppressions and confiscations, the priests (impoverished and disheartened) abandoned the country in disgust. According to our latest information, only some three or four Catholic priests remain in Upper California.

[From the following account of the cargo of the Brig Saltillo, recently cleared at this port for California, it will be seen that missionaries will be enough needed there to endeavor to save men.]

"The brig Saltillo, the first of the California fleet, cleared at this port this morning, for San Francisco, California, and is the first vessel which has cleared at this port coastwise for that far off region. She has a large and assorted cargo, consisting of axes, iron safes, candles, soaps, tobacco, boots and shoes, dry goods, shovels, spades, hardware, flour, and 20 quarter casks, 40 bbls. brandy, three pipes gin, twenty-five barrels whiskey, five half pipes, 20 quarter casks, 50 boxes wine, 50 boxes cider, 25 barrels champagne, 10 casks porter, 249 packages liquors and wines."

[The expense of living at California will be a serious difficulty in the way of supporting Missionaries, by contributions on this side the continent. Their stipulated salary will be utterly inadequate. Nor can it be expected that the people out there will support them. They may become missionaries among the miners, and in that case dig gold for themselves—which we think they will do. Thus speaks the writer of the letters from which we made extracts last week.]

"All sorts of labor is got at enormous rates of compensation. Common clerks and salesmen in the stores about town receive as high as $2,500 and their board. The clerk now in my office is a young boy, who, until a few weeks since, was a private of volunteers, and I am now paying him $1500 per annum. This will not appear high, when I tell you that I have just seen upon his table a wash bill, made out and paid, at the rate of eight dollars per dozen; and that almost every thing else is at corresponding prices. The principle waiter in the hotel where I board is paid 1700 dollars per year, and several others from $1200 to $1500. I could not employ a good body servant for the full amount of my salary as a government officer."

RALPH WALDO EMERSON, ON ENGLAND.

[From the report in the Journal of R. W. Emerson's Lecture before the Mercantile Library Association, Wednesday Dec. 27.]

The shortest distance between Boston and Liverpool is 2850 miles, and it is this course that the steamers take. But a ship usually makes the distance 3000 or more miles.—The masters carry everything that the ship will bear, studding-sails alow and aloft, and by the straightest steering endeavor not to lose a rod of the sailing distance. In one week our ship made 1467 miles.

Mr. Emerson spoke of the phosphorescent light so often observed at sea, and which is so bright at times as to enable a person to read by it. The little animals which caused this light, when taken from the water, the mate assured him, were shaped like Carolina potatoes. A taste for sea life Mr. Emerson declares like the taste for olives and tomatoes.

The lecturer never spoke of the party which were his fellow cabin passengers; he said it was called an interesting one, perhaps for no better reason than that it included nine children; but these served to amuse an idle hour. The cabin was furnished with the railroad literatures of the day; Dumas, Dickens, Sue, &c. In due time, 15 days according to the captain, but 16 according to Mr. Emerson, the ship was off the Irish coast and then how English everything was.

The lecturer now came to his theme and proceeded to point out what were the elements of that power which the English now hold, and have held for centuries. After looking at her manufactures, scattered all over the land, her commerce, her agriculture, her arts, and witnessing the stupendous results which have been wrought out, one is convinced that if he would see the best development of common sense, (the standard sense) he must go to England to witness it. The land, in every part so like a garden, shows the triumph of labor; the fields look as if finished with the pencil, not the plough. Every arable spot has been cultivated, and everything turned to the best possible use. England, indeed, is a huge mill, a grand hotel, where everything is to one's mind. On the railroad we ride twice as fast, and with one half the shaking, than we do upon our roads. All England is a machine, everybody moves on a railway—no Englishman ever—touches the ground. England has the best working climate in the world; it is never hot or cold; their winter days are like our November days in the early part of the month. The only drawback which Mr. Emerson mentioned was the dark grey color of the sky, which renders day and night too nearly alike, and makes it painful at times to read and write; to this must be added the dark, dense smoke of many of the manufacturing towns, this smoke pervading and completely enveloping, at times, every surrounding object.

England has all the materials for a working country—iron, coal, &c., excepting wood, so that it is estimated that not more than 3 or 4 per cent. of the population is idle.

The Englishman enjoys great health and vigor of body. They are larger than Americans. One hundred Englishmen taken at random would probably weigh one quarter more than the same number of Americans selected in the same manner, and yet the skeleton is said not to weigh more. The Englishman is round, plump, sound, and full, and presents a stout, respectable, and good fatherly figure. The women even have thickset forms, and seldom a tall, spare Englishman is seen. The figures of the days of chivalry carved in stone, some of them 900 years old, which adorn the churches all over England, present the same types which characterize the present race. Enjoying vigorous health, they last well, and their animal powers are perfectly developed. They are great eaters, and claim that a good supply of food is absolutely necessary to health. They have more constitutional energy and vigor than we have. Like their horses they have mettle and bottom. *Pluck* is the National characteristic—the cabman, the porter, the nobleman, the Bishop, and even the women have it; the press runs over with it.—An Englishman speaks with his whole body—his elocution is stomachy—an American's is labial. He may growl at the petty annoyances of a hotel, but he has abundance of self command. But the "axes of his eyes are united to his back bone, and only move with his trunk." Whoever else may fail, the Englishman will not. He has existed for a thousand years, and will continue to exist, as his character possesses as much energy as ever.

London and England now are in full growth. Birkinhead, opposite Liverpool, grows as fast as South Boston, or Brooklyn opposite New York. London is enlarging at an alarming rate, even to the swallowing up of Middlesex. The British Museum is not yet arranged; London University is growing as rapidly as one of our mushroom Western Colleges. Everything in England botokens life. To be sure the Englishman does not build castles and abbeys, but what the nineteenth century demands he builds, docks, wharves, warehouses; &c., without number. The land and climate are favorable to the production and preservation of good men.—Mr. Emerson said that in his addresses while in England, he had been accustomed to erase those passages which he had written and spoken so often here touching the feeble and sickly aspect of poor mortals, such an effect had the fine physique of the Englishman produced upon him. In all that the Englishman does, even to the noise of clearing his throat, he gives evidence of strength. It is not the land for faint hearts.

One thing is very noticeable among the people, and this is, their total neglect of each other. Each man shaves, dresses, eats, walks, and runs just as he pleases, and his neighbor pays no attention to him, so long as he is not interfered with; and this is not because Englishmen are trained to neglect, but because each man is trained to mind his own business.

It would be an act of great rudeness to speak without an introduction. An Englishman's name handed to you on a card is viewed as an act of friendship. It is no wonder that this rigor astonishes the Frenchmen, who make the English a subject for constant raillery.

It is very certain that the Englishman has so much confidence in the power of his nation, that he cares very little about any other. Swedenborg, who visited England frequently during the last century, and an Italian author, who wrote in 1500, were both quoted in this connection. The Englishman is handsome, and has always been so. If a handsome foreigner comes among them, the people declare it is a pity that he is not an Englishman. — This arrogance is his birthright. High praise it is to tell you "it is "so English" in character; and the highest praise is to say to an acquaintance, "I should not know you from an Englishman." Now this pride is admirable in some respects.

The English surpass all others in general culture—none are so harmoniously developed. They are quick to perceive any meanness in an individual.

The steady balance of the qualities of their nature is the great secret of their success.—Steadiness is their great characteristic. Cromwell afforded an admirable example of an Englishman. One Wil-Wickham endowed a school at Winchester, and created livings forever for 70 scholars. He also created 70 livings for fellows at College.

When Mr. Emerson was in England he visited the College, and was informed that the livings still maintain the 70 fellows, and this after 500 years have rolled away. A Hospital was endowed at St. Cross centuries ago, provision being made that any wayfarer who asked should be provided with a pot of beer and a piece of bread. Mr. Emerson as he passed the hospital on his way from Stonehenge, asked and received his pot of beer and piece of bread without charge, and this when the founder had been dead 700 years.

The Duke of Wellington, who stands as a type of the nation, is a monument of steadiness, honesty and veracity. Their leather lies in the vat seven years. At Rogers's cutlery establishment the lecturer was informed that there was no luck about steel—out of a thousand knife blades there would be no difference. The characteristic of all their work is, that no more should be attempted than can be done.

The American has more versatility, and more apprehensiveness, perhaps, but looks to the future; the Englishman looks to the past. The English, the lecturer pronounced to be good men who feared God, and whose regard for truth and honesty was conspicuous in all classes, from the Chartist to the Duke. A merchant for thirty years in London, but who was born in this country, told Mr. Emerson that he had never once been cheated in all that time.

A proper introduction will secure the kindest and most liberal hospitality from the people.—The nation though brave, is quiet and peaceable. With 1200 young men, the very flower of the aristocracy, at Oxford, there is never a duel; with 1700 at Cambridge, the same may be said.

MANIFESTO OF PIUS IX., TO THE PEOPLE OF ROME.

"The outrage in latter days committed against our person, and the intention openly manifested to continue these acts of violence (which the Almighty, inspiring men's minds with sentiments of union and moderation, has prevented,) have compelled us to separate ourselves temporarily from our subjects and children, whom we love, and ever shall love.

"The reasons which have induced us to take this important step—Heaven knows how painful it is to our hearts—have arisen from the necessity of our enjoying free labor in the exercise of the sacred duties of the Holy See, as under the circumstances by which we were then afflicted, the Catholic world might reasonably doubt of the freedom of that exercise. The acts of violence of which we complain, can only be attributed to machinations which have been used, and the measures that have been taken by a class of men degraded in the face of Europe and the world. This is the more evident, as the wrath of the Almighty has already fallen on their souls, and as it will call down on them sooner or later the punishment which is prescribed for them by his Church. We recognize humbly, in the ingratitude of these misguided children, the anger of the Almighty, who permits their misfortunes as an atonement for the sins of ourselves and those of our people. But still we cannot, without betraying the sacred duties imposed on us, refrain from protesting formally against their acts, as we did so verbally on the 16th day of Nov., of plomatic corps, who on that occasion honorably encircled us and brought comfort and consolation to our soul, in recognizing that a violent and unprecedented sacrilege had been committed.—That protest we did intend, as we now do, openly and publicly to repeat, inasmuch as we yielded only to violence, and because we were and are desirous it should be made known that all proceedings emanating from such acts of violence were and are devoid of all efficacy and legality This protesting is a necessary consequence of the malicious labors of these wicked men, and we publish it from the suggestion of our conscience, stipulated as it has been by the circumstances in which we were placed, and the impediments offered to the exercise of our sacred duties. Nevertheless we confide upon the Most High that the continuance of these evils may be abridged, and we humbly supplicate the God of Heaven to avert His wrath, in the language of the Royal Prophet;—" *Memento Domine David, et omnis mansuetudinis ejus.*"

* * * Finally, we desire and command that daily earnest prayers shall be offered for the safety of our person, and that the peace of the world may be preserved, especially that of our State of Rome. In the fulfilment of our duty as Supreme Pontiff, we thus humbly and devoutly invoke the Great Mother of Mercy, and the holy Apostles, Peter and Paul, for their intercession that the City and State of Rome may be saved from the wrath of the Omnipotent God.

PIUS PAPA IX.

Gaeta, die Nov. 28."

CELEBRATION AT PLYMOUTH.

A correspondent of one of the New Bedford papers thus speaks of Dr. Worcester's Address, Dec. 22, and alludes to the difference between the *Puritan* fathers of the Bay Colony, and the *Pilgrims* of Plymouth Rock.

"Were any one disposed to criticise this very respectable performance, he would probably insist, and with truth, that the good Doctor showed himself much more familiar with the character and circumstances of the fathers of the Bay—Salem, Charlestown and Boston—than with their predecessors at Plymouth. There is a marked difference between them, which the sons of "the Old Colony," for the sake of their noble sires, ought to be emulous to develope in all its peerless beauty and glorious attractiveness. The children of "the Bay" need not envy us this modicum of exultation; and we venture to hope that ere long, without awakening invidiousness in any quarter, this matter of the distinctive features of the early character of the Plymouth fathers, will be set in a true, fair and brilliant light before their countrymen and the world.

Dr. Worcester frankly acknowledged the wrong of the Pilgrims in their intolerance toward those who dissented from their religious views and practice, and plead for it the common apologies. Some would think it needless, now, to endeavor with so much earnestness to blacken the character and repeat the opprobrious epithets, heaped on the men in very unstinted measure then, whom this intolerance persecuted. But let that pass."

The writer adds:

"The services in the church were closed with singing, in hearty earnestness, the two first and the last stanzas of "The Pilgrims' Legacy," which I beg you to copy with this sketch."

THE PILGRIMS' LEGACY.

The Mayflower on New England's coast has furled her tattered sail,
And through her chaf'd and moaning shrouds December's breezes wail:
Yet on that icy deck, behold a meek but dauntless band,
Who, for the right to worship God, have left their native land,
And to this dreary wilderness this glorious boon they bring—
"*A Church without a Bishop—a State without a King.*"

Those daring men, those gentle wives, say, wherefore do they come?
Why rend they all the tender ties of kindred and of home?
'Tis *Heaven* assigns their noble work, man's spirit to unbind:
They come not for themselves alone—they come for all mankind:
And to the empire of the West this glorious boon they bring—
"*A Church without a Bishop—a State without a King.*"

And still their spirit, in their sons, with freedom walks abroad—
The BIBLE is our only creed—our only monarch, GOD!
The hand is raised—the word is spoke—the solemn pledge is given—
And boldly on our banner floats, in the free air of heaven,
The motto of our sainted sires, and loud we make it ring—
"*A Church without a Bishop—a State without a King.*"

DR. JOHN C. WARREN'S ADDRESS TO EX-MAYOR QUINCY.

On the occasion of presenting the testimonial from the friends of Temperance in this city for the course Mr. Quincy had taken in favor of the Temperance cause during his mayorality, Dr. Warren, President of the Massachusetts Temperance Society, addressed Mr. Quincy as follows:

The Council of the old Massachusetts Temperance Society, the officers of other Temperance Societies, and many friends of Temperance have thought it proper to address you on the occasion of your retirement from the office of Mayor of this City. We wish, sir, to congratulate you, not on the great increase of population, wealth and prosperity, which has occurred during the three years of your administration; but we congratulate and thank you for the great *moral* operations which have taken place under your influence.

The period at which you had to decide, whether the sale of spirituous liquors should be sanctioned by the laws of our City Government, or prohibited, was one of severe trial. On the one side were heard the clamors of self-interest and passion, threatening to overthrow all that resisted. On the other, there was nothing but the quiet voice of Temperance and Virtue. Between the two you did not hesitate; and, when the hour came, you gave your vote with a decision—which I will not call Roman, but American—worthy of the descendant of a Patriot of '75. By this act, you decided, in regard to our City, a principle of the first importance—a *principle*, the adoption of which must forever be an honor to the people among whom we live. So far as we know, no great city under the free government of this country, or any of the governments of Europe and Asia, has ever been distinguished by so important a measure in favor of Temperance and self-denial; and none seem to deserve this honor more than the city which gave birth to the Temperance Reformation.

What has been the result? Your decision has been maintained by the acclamation of your fellow-citizens. But the license law, it is said, has been very frequently violated. This is true, and it will always be true, that uneducated, unprincipled and demoralised persons will violate it, so long as passion, self-interest, and the spirit of self-indulgence continue to exist. But, on the other side, we know that the educated part of society has been gradually diminishing the employment of stimulating drinks. We may say, also, that the great population of the Northern States has been undergoing a change of habits—general, profound, and, as we believe, permanent. Who does not know that formerly, every individual employed wine or spirits, and placed them on his table for the use of his visitors? Perhaps it is not generally known, but I have the means of knowing from daily professional observation, that it is more rare now to see a person who makes use of stimulants, than it formerly was to find one who did not do so.

All these changes receive material support from the existence, in Boston, of an act prohibiting the sale of ardent spirit in small quantities. And here allow me to say, that the recollection of what little agency I have had in promoting them gives me more satisfaction than any other circumstance of my life.

With these impressions, we come, sir, to thank you, once more, for your decision on the license law, for your public and decided support to the cause of Temperance; and as a permanent testimonial of our feelings and opinions, we beg you to accept these pieces of Plate, with the resolutions which accompany them. To these we would add our hearty wishes and prayers, that the activity and usefulness, which have so honorably characterized your official career, may find a new field of operation, in the future duties which Providence may assign to you.

STYLE IN PUBLIC SPEAKING.

The pithy writer who calls himself "Old Gilbert," in an essay on the subject of speech-making and preaching, gives some of his views in the following paragraphs:

We confess our likes for effective pulpit style. A minister is not a pulpit essayist. A minister is not a philosophic lecturer. A fine book is not a fine pulpit style. The heart is the minister of the desk. The best style is that which brings the intellect down through the heart, and melts all its precious metals in that hot furnace. If you want a specimen, take good old South—see what edge is in all he said. Playful but not light; sharp but not sour—imaginative but not dramatic—using common words with uncommon power—speaking to you as if he expected to convince you—full of earnestness—decided without dogmatism—witty but not vulgar. All his words strike you like the explosion of torpedoes.

Others are real artillery men—thundering and blazing. No objection to artillery men, if they will only throw balls; but it is rather funny to fire loud guns, and have very small shot.

Let every man keep his own natural style.—All preachers can't preach alike. Personal taste should be rectified and then become personal law. How would Milton's old Gothic architectural style suit the simple-hearted Cowper? How would Charles Lamb look in Coleridge's Germanic idioms? How would Hall look in Chalmers' garb? How would Wesley appear in Hervey's gaudy robes? Let every man be natural. Nature is a very indefinite word now-a-days. If you have the volume of water of Niagara, then you may become a cataract, but a bucket-full won't answer. If you have electricity, you may afford to thunder, but not without.

SIR HUMPHREY DAVY AND THE INFIDEL. Sir Humphrey, in his excursion to Ireland, at the house of Dr. Richardson, met a large party at dinner, amongst whom were the Bishop of Raphoe, and another clergyman. A gentleman, one of the company, in his zeal for infidelity, began an attack on Christianity, not doubting but that Sir H. Davy, as a philosopher, participated in his principles. With great confidence he began his sarcasms at religion, and was heard by none with more attention than by Sir Humphrey. At the conclusion of his harangue, Sir H. Davy entered on a comprehensive defence of Christianity, "in so fine a tone of eloquence," that the Bishop stood up, from an impulse similar to that which sometimes forced a whole congregation to rise at one of the impassioned bursts of Massillon.

The infidel was struck dumb with mortification and astonishment; and though a guest for the night, at the assembling of the company the next morning at breakfast, it was found that he had departed, at the earliest dawn, for his own home. [Life of Sir H. Davy by his brother.

A friend in furnishing the following, says:—"I send the enclosed, that your readers may see what was thought and done 30 years ago, in New Hampshire, by such men as Nathaniel A. Haven, Jr., and John W. Foster."

SUNDAY SCHOOL REGULATIONS.

[Adopted by the South Parish Sunday School, Portsmouth, N. H. This school was established June, 1818.]

1. The Superintendents, (who are elected annually by the members of the Society,) shall appoint the Instructers; shall examine the scholars when offered for admission, class them, and keep a book in which the admission of every scholar shall be recorded, his or her name, age, residence, and the names of his or her Parents or Guardians.

2. The School shall be opened in the morning, and closed in the afternoon with prayer by one of the Superintendents, or by such person as the Superintendent may invite to perform that service. The Superintendents shall take a general oversight of the school, and preserve order and attention.

3. The classes in general shall not consist of more than six scholars; but under particular circumstances the Superintendents may unite as many as ten in one class.

4. From the first Sunday in April, to the last Sunday in October, the children shall assemble in the School Room at the ringing of the first bell (for meeting) in the morning, and immediately after divine service in the afternoon; and during the remainder of the year, in the afternoon only. The time spent in School shall be at least one hour.

5. It is earnestly recommended to the Teachers to be punctual in their attendance that they may enforce punctuality in their schols. No scholar shall be entitled to a ticket for punctual attendance who is not in his place before the commencement of prayers in the morning, and within five minutes after divine service in the afternoon, unless a suitable excuse is presented. No scholar shall be permitted to go home before the school is dismissed, unless by request of his parents.

6. Instruction shall commence in the morning immediately after prayers; and in the afternoon immediately upon assembling in the School Room.

Every pupil of every class should be taught, first of all, to repeat the Lord's Prayer, and such other prayers as the Teacher and Superintendent may think adapted to his age and situation. It should be regarded as an object of the first importance to induce the children to *form a habit of prayer;* and the Teachers are requested to give much of their time and exertions to this subject, explaining its meaning, and enforcing its obligation.

The other exercises of the School shall consist of reading the Bible; in reciting Hymns and lessons from such class books as may be introduced by the Superintendents; and in religious instruction by conversation with the pupils.—General lessons or addresses to the whole school may be given at the discretion of the Superintendents.

In general, where the pupil is of sufficient age, it is better to require him to answer questions from given portions of scripture, than to require him to repeat passages word for word. By the former method a larger portion may be given at a lesson, and a better understanding of it obtained by the pupil.

When a lession is given out, the Teacher is requested to explain every passage and word which may appear difficult; and to be certain that the scholar fully understands it. Much time and labor is lost, both to the Teacher and Pupil, by want of due attention to this point.—This request applies equally to the Prayers and Class Books as to Hymns and passages from Scripture.

Too much attention cannot be given to a proper *selection* of lessons. It should be remembered that the mind of a child can receive only the plainest and simplest truth; and that unless the understanding is enlightened, the heart cannot be made better. The practice, therefore, of giving out lessons without reference to the capacity, the previous improvement, or the circumstances of the pupil; or of suffering the scriptures to be committed to memory *in course*, without explanation or comment, must be worse than useless; for by causing labor without satisfaction to the scholar, a disgust to the study of the Bible, and to religious instruction generally, may be produced, which will prove highly injurious.

In general, long lessons should be avoided; they fatigue the attention of the scholar and prevent the Teacher from giving more important personal instruction by conversation. The Bible should ever be held to the view of the Pupils as the CHIEF BOOK, and the source of all the authority of our manuals and instructions, and they should be taught the duty of searching for the truth themselves in the WORD OF GOD, as soon as they are of sufficient age to feel that responsibility.

The Teachers are requested to converse plainly and familiarly with their several scholars, to endeavor to win their affections, that an influence favorable to their improvement may be acquired; and to use every exertion to inspire them with a reverence for religion, and to form in them a humble, devout and affectionate temper.

As system, even in minute particulars, is essential to good order and improvement of time, the following order of exercises for the classes is recommended. *In the morning:* 1. Exchange the tickets for punctual attendance. 2. Read or repeat a morning prayer. 3. Recite lessons given out on the preceding Sabbath. 4. Give out and explain lessons for the afternoon. 5. Religious conversation. *In the afternoon:* the same, except that an evening prayer should be substituted, and used as the *closing* exercise. It will often be convenient to have the prayer read or rehearsed by the Teachor or one of the scholars, while the others respond, the utmost care being taking to preserve seriousness and attention.

7. The Instructor of each class shall keep a record of the attendance and progress of the class under his or her care, and give information to the Superintendents, from time to time, of such scholars as deserve notice for their merits or for their faults.

8. At the close of every term (which shall consist of twenty six attendances,) the Teachers shall meet and give in their respective reports, from which a general report shall be made. Books, or some other reward shall be given, under the direction of the Superintendents, to such scholars as have obtained the requisite number of tickets for punctual attendance.

Other meetings of the Teachers for consultation upon the interests of the school and for mutual improvement, may be appointed by vote of the Teachers.

9. The children shall be reqnired regularly to attend public worship, and to behave with propriety during the time of service. The Teachers are requested frequently to make the services at meeting the subject of conversation with their pupils; endeavoring to impress them with the importance of a due observance of the sabbath, and a careful improvement of their religious privileges.

10. Whenever any Teacher expects to be absent from school, he is requested to send to one of the Superintendents a list of the lessons which he wishes to have appointed for the succeeding sabbath; unless the Teacher shall provide a substitute during his absence.

11. These regulations shall be read at the stated meetings of the Teachers.

It must be apparent upon the slightest reflection, that the success of the school depends upon the discretion, faithfulness, and zeal of those who may be engaged as Teachers. Experience has shown that where a Teacher is attached to his duties, is punctual in his attendance, affectionate and persevering in his method of instruction, his class will sooner or later give evidence of improvement. Good manners and sobriety of behaviour at least, will be produced; and let no one despise even such an effect of his exertions. To overcome rudeness and idleness; to cause the Sabbath to be honored, and spent in a serious manner, is no small step towards the highest object of our efforts—the establishment of sound moral and religious habits and principles.

It must be our constant and fervent prayer to the Father of mercies, that he would grant the influences of his Holy Spirit to bless our labors. That he would give us patience, fortitude and prudence; and that wisdom which cometh from him alone; so that we may be enabled in some humble measure, to advance His glory, by promoting the happiness of his creatures.

"And let us not be weary in well doing, for in due season we shall reap if we faint not."

INSPIRATION OF THE SCRIPTURES, —ORDINATION AT WORCESTER

The same No. of the Independent, containing the editorial on "Unitarianism and Orthodoxy," which was noticed in last week's Register, asserting, among other things, "to us [Orthodox] the Scriptures are all given by inspiration of God,"—contained also the following from its Boston correspondent. Our readers would hardly expect it, unless indeed they have learned to expect all manner of inconsistent things from the champions of Orthodoxy. There are other matters in the extract to give it special interest.

"An ordination of more than usual interest took place in Worcester, on Wednesday the 13th inst. A new church, which owes its origin to the rapid growth of that city, and which began in the harmonious and energetic action of the three churches previously existing, has just completed, and paid for, a new and spacious house of worship, and extended a call to Mr. George Bushnell, a Licentiate of the New Haven Theological Seminary, and brother of the Rev. Dr. Bushnell, of Hartford. The council met at 10 o'clock A. M., and the examination of the candidate was so protracted, and awakened so much discussion, that the services of the ordination, which were appointed to take place at 2 o'lock, P. M., did not begin until 4 o'clock. The length of the candidate's views of the *Inspiration of the Scriptures*, and the doctrine of the *Trinity*. He held that all Christians were inspired, and that their inspiration was the same in kind with that of the sacred writers, but different in degree, and as the objects differed for which inspiration was given. The sacred writers were inspired to give a revelation to mankind, and Christians are inspired to understand and interpret it. He was understood to deny verbal inspiration, but to affirm that the Scriptures are a sufficient and infallible rule of faith and practice. On the subject of the Trinity, the candidate declined making use of the term "persons," and contented himself with aff

nied his possession of a human soul. The examination of the candidate was sustained by a vote of 16 to 11, three being excused from voting.

The sermon was preached by Dr. Bushnell, from 1 Cor. 2: 12, 13—"Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual." His subject was the nature of that refreshing of which the Church her need, and which there were evident signs God is preparing for her. What is needed is not a revival of *revivals*, but a revival. He pursued the general stream of remarks which characterized his address at Andover; deprecating the prevalence of the *dogmatic spirit* in modern days, and expressing the belief and hope that God is bringing his Church round through the acrimonious controversies of the times to the simpler, more fervent, and spiritual temper of the Apostolic age.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JAN. 13, 1849.

THE SUFFERINGS OF CHRIST—THEIR RELATION TO REPENTANCE AND FORGIVENESS.

The subject of the sufferings of Christ seems to have occupied the reasonings of men from the time of the first disciples down to our own day. It was the fact of the sufferings of Christ, of his death at all, that troubled primitive Christians, and they were satisfied when they saw that the Scriptures actually predicted the Messiah should suffer; when they perceived that it was a necessary antecedent of the resurrection and ascension of Jesus, which were also predicted, and made the pledge and means of the forgiveness of sin. It is this simple view which was presented in the apostle Peter's address on the day of Pentecost, and caused the conversion of three thousand souls.—Jesus died an ignominious death.—It was a hard thing for the Jews to reconcile such a death with what the scriptures declared respecting the glory of Christ. But now they saw that that very ignominy was also declared, and that the glory was the glory of his resurrection and ascension, which of course must be preceded by his death. His death therefore was no longer a stumbling-block, at least to those who were disposed to receive him. In that more glorious state of his resurrection and ascension to the Father's right hand, he was better fitted to exercise the power of the Messiah, all power being given to him in heaven and on earth; his resurrection was the confirmation of the truth of his doctrines; in his name—the name of the Son of God risen from the dead—by his authority and commission from the Father, repentance should be urged on men as their duty, with the assurance of forgiveness. Hearken, ye nations far and near! Give ear, ye sons and daughters of men!

We speak to those who feel the need of forgiveness, and a desire to obtain sure grounds of hope—and among these we count ourselves.—Omissions of duty, imperfect present obedience, as well as past sins, rise up to trouble the heart, and we want reconciliation, we want assurance of pardon, we want hope of the divine favor. How shall it be obtained! What are solid grounds of hope! What shall purify the conscience! If God shall say to the soul, I will of my own free mercy pardon thee, only repent thou, will it not give thee peace for past guilt? Hear then that voice of Jesus uttered with immortal strength that has burst the bars of the grave! Behold that seal which the resurrection of the Son of God has set on his testimony, that the penitent shall be forgiven! Can you doubt! Will you be slow of heart to believe! Behold the expression of God's love in the character and life and death of his Son; and now see that love sealed with God's own hand in raising up his Son from the dead! Coming in such a name, on such authority and testimony, shall not pardon be welcomed!

And then in regard to imperfect obedience, after forgiveness on repentance has been extended—how shall the conscience and heart find peace in respect to it! Behold the aids extended in Christ Jesus to make us in the end perfectly holy! If through the power of Christ we may be made perfectly holy; if the power of Jesus exalted at God's right hand shall give repentance, make it thorough, and produce entire righteousness, is it not enough for sure and most encouraging hope!

Thus much, at least, many can say of their individual needs, and of what seems to be satisfactory grounds of hope. Thus much some of the purest minds in the world have felt. More than this, in respect to the assurance of forgiveness of the past on the authority of the word of God's Son; more than this, in respect to grounds of future holiness and blessedness achieved through the power of Christ, at God's right hand, they do not feel they need. In being furnished with this, does any one really feel it to be insufficient! Are any seeking to find the way of forgiveness, and does the way here set forth look dark! Do they feel uncertain about it! Does it fail to meet the necessities of their moral nature! We repeat the way—forgiveness on repentance, certified under the seal of the resurrection of the Son of God from the dead—and this repentance wrought and perfected in the soul by the power of the Son of God advanced to his glory through sufferings—his power in his word and in the spirit communicated in his name from the Father—his power as the heart shall confide in it, and seek it, and submit to it, and work with it, in the achievement of salvation. Is not here a foundation on which we may build for eternity, and the gates of Hell never prevail against us!

There are those however who say, All this is well so far as it goes, but it does not go far enough. They affirm that other things are essential to solid grounds of hope. In reply to them we would say, first, We fear that you who are continually urging us to go further, have not practically gone so far as we have here confessed to be necessary. Your *lives* in many instances do not assure us you have gone so far. The *spirit* you manifest does not assure us you have gone so far. We are apprehensive that the fact of differences of opinion between Christians on what you call fundamental points, leads you to set aside truths about which there is no controversy at all, and produces neglect of reflection on points that are matter of certainty, as far as any thing can be certain. At any rate, we think that if we whom you "cannot class with evangelical denominations," act up to what is the faith here professed, we shall put to everlasting silence, by our Christian lives, the trite and miserable remark, that we do not go far enough.

But let us for a moment look at the things that differ, and distinguish them, and more closely see, and more sensibly feel, what the soul needs and what it does not need—what goes too far and what goes far enough.

It is said that there is a feeling lying deep in human nature which impels men to look around for means of reconciliation with God; that men must have something *external* and *sensible* to give them assurance of forgiveness.—Granted. We believe it, we feel it. But what external, sensible thing is adapted to give assurance! What means are adequate to reconciliation! That assurance comes in the form of Christ's death and resurrection as a seal added to God's express declaration of forgiveness on repentance. Those means are the power of Christ through all the influences of his life, teachings, sufferings, resurrection and ascension, in effecting thorough repentance, through faith which receives and applies those means. Here then is the something external and sensible. Here are the adequate means.

But it is said there is something back of all this, something wanting still. There is the majesty of the divine law that cannot relinquish its penalty of everlasting death. There is the fear that the soul perish, on account of the guilt of past sins, even though there be true repentance and reformation.—It is sufficient to reply that such fear, after forgiveness on repentance is promised, is in the highest degree dishonorable to God, because it is distrust of the word of his mercy. It is dishonorable to Christ because it doubts his word.

But it is urged still, that this particular feeling of need of something to be done besides repentance and holiness; this need of the infliction of the penalty somewhere, shows itself in the *sacrifices* that have existed in the world. We have at hand an explanation of sacrifices which takes the force of this objection entirely away. And the explanation may have the more weight as it comes from an Orthodox German Lutheran divine in high esteem among Orthodox denominations on this continent. "Men felt the need," says Dr. Knapp, "of some means of conciliating God's favor. But they conceived of God as something corporeal, and therefore hoped to conciliate him by the same means with which they conciliated the favor of their fellow men. Hence the origin of sacrifices. They were adopted into the Jewish religion, as many other things were adopted, only until more light should come into the world. But the prophets were very careful to assure them that God took no pleasure in these sacrifices—His sacrifices were a broken spirit. They were taught to connect with these sacrifices not forgiveness as their effect; they were made a sort of sign—that what the Lamb thus suffered, they deserved to suffer. But there was no actual substitution. They were thus a mere moral means to affect the heart."

Now what shall we infer from this? Not that Christ suffered the punishment which men had incurred, not that God honored his law by inflicting on Christ the penalty we deserved. But as one stands by his cross, he can say, 'How great the sufferings of Jesus! Surely I deserved to suffer such an ignominious, cruel death, not he.' One may thus feel his guilt the more; but the value of Christ's death in this view consists in its moral influence on the heart. We ought no more to think that God forgives sin, on account of Christ's enduring the penalty of the Divine law, than that he forgave sin of old on account of the mere sacrifices of the Heathen or the Jews.

In the early state of the world, says Dr. Knapp again, "the thought that internal goodness and integrity of heart are alone pleasing to God, was entirely beyond the comprehension of rude and uncultivated men. As cultivation however, increased, sacrifices began to be despised." The way was prepared for the true idea to dawn upon men. A heathen writer, Seneca, says, "Whom it repents to have sinned, he is innocent." Surely the gospel was designed to make this truth more clear, and to deliver men from the false notions imbibed when they "did not choose to retain God in their knowledge, and changed the truth of God into a lie." Shall we then go back to those heathen customs, to learn what are the real wants of the soul, except indeed as we shall learn from them that they had wants, but the *mode* in which they sought relief was most inadequate, and the fears they had that God's justice demanded a sacrifice were most groundless, and unworthy of God.

On this whole subject, we desire for our readers and for ourselves personally, a solid resting place for our hopes. We seek to have them clearly distinguish the true from the false, the certain from the uncertain, that each may embrace the true, and find a sure refuge for his soul.

The popular notion of the atonement affords a very inadequate resting place for salvation, and if there were nothing else on which the hopes of a Christian should rest, he would build his house on the sand. But the true Christian is saved by grace through the faith which works by love, through the godly sorrow which works repentence unto life. He is saved therefore, if he holds the popular doctrine of atonement, *notwithstanding* that doctrine. We would adopt on this subject what Dr. Knapp, (vol. 2, pp 235,6.) whom we have already quoted, was constrained to say of the doctrine of the double nature of Christ, which has been held as diversely among Christians as the doctrine of the sufferings of Christ—We ought neither to prescribe any universal formula respecting all the more minute distinctions of this doctrine further than they are clearly founded in the Scriptures, nor after the example of divines (Leo the Great and Cyril) in the fifth century, condemn those who are unwilling to assent to this formula. One particular view may be very important to us, but we ought not for this reason to force it upon all other Christians, or to consider those less pious and devoted to Christ, because they differ on some points of this doctrine, from our Creed and our theology."—So say also Melancthon, To know Christ is to know the salvation he has procured for us; and not studiously to investigate his nature, and the manner of his incarnation." Why then should our orthodox friends, who are obliged, by their differences even on the two fold nature of Christ, to extend forbearance to one another, why, should they not extend this to other denominations who differ from them on the atonement?

We must after all stand or fall to our own Master. Let us search for truth, as for hid treasures; be able to give a reason for our faith. Let our faith not be merely speculative, but practical. Let the truth as it is in Jesus make us free. In being drawn into communion with Jesus, and through him with the Father, we shall feel that for us Christ hath neither suffered in vain, nor risen in vain!

HOME AND FOREIGN MISSIONS.

One of the Resolutions at the last Autumnal Conference was the following:—"Resolved that as the energies of other sects are especially devoted to the diffusion of Christianity abroad, it is incumbent upon Unitarian Christians, who have aided so little in this mode of Christian benevolence, to be foremost in the promotion of freedom, peace, temperance, purity and piety at home."

A similar sentiment was also conveyed in one of the propositions laid before the meeting at Federal Street, on the evening of the 31st ult., in which it was declared that our attitude toward other denominations was that of "looking upon their zeal with high respect and an enlarged charity."

Judging from the expressions called forth on the two resolutions, we suppose that the writer of the communication on our first page will find but very little sympathy from our readers with its views of Foreign Missions, and with its general tone and spirit. Why should the heathenish condition of any of the population in Christian countries, "penetrate with remorse and contrition those who support Foreign Missions!"—Why these in particular rather than others!—With exception, perhaps, of Boston and Salem, our friends who support Foreign Missions, are, we believe, at this moment doing more to gather in the outcasts than the liberal Churches are doing, who contribute nothing for Foreign Missions; and they are certainly doing a vast deal more for the supply of waste places in our country; they are to a great extent engaged also in philanthropic enterprizes. Even, however, if we could boast of doing more for home, than the various evangelical bodies are doing who send the gospel to the heathen, surely the guilt of much of the neglect of the heathen at home lies at our door also. Why then put the blame upon others? Let us all feel,—Christians of every name,—that we are not doing what we can and ought for our perishing fellow men.

If there were no other considerations to induce us to regard Foreign Missions with respect, it would be sufficient that they were the spring of other benevolent movements that now bless the land. Unitarians did not begin to do anything for home, until (to adopt the language of the propositions discussed at Federal St.,) they accepted the zeal of other denominations as an example and a stimulus.

The reaction of Foreign Missions on the churches has done much for them, and of consequence for the general state of Christianity. It has given especially the Orthodox a power they did not have before. They were a proverb for coldness and formality until they were induced to embark in missions abroad. It has helped to liberalize the body.

Foreign Missionaries have made scientific, geographical, ethnographical and other contributions to literature, which have drawn forth the acknowledgements of our most learned men. The information they have diffused through the press among the churches, has been a sufficient return for all the outlay in money.

They have performed labors of love for our countrymen in foreign parts, which should make us grateful for their being sent thither. In a Missionary's home, the lamented Lieut. Dale found those attentions which sweetened the bitterness of sickness and death. To a Church amid the fastnesses of the mountains, around the Dead Sea, indebted for its origin to Missions, though of an earlier date, the companions of Lieut. Dale in that expedition owed the preservation of their lives, and whatsoever results of their enterprise shall be published to the world.

That Foreign Missions have exerted a favorable influence on the civilization of the heathen to whom they have been sent, for instance the Sandwich Islanders, we have personal indubitable testimony, given by gentlemen residents, and we would refer also to the testimony of the American Consul as given on our first page. It is the "selfish and sinister" that make the "unfavorable" reports. True, there is not the highest refinement of civilization. But it would have been far greater had not the efforts of our Missionaries been thwarted by the vices introduced through sailors and other foreign visiters. In the last sentence of the first paragraph of the communication, by the phrase "those to whom they are sent," does the writer mean to imply the Missionaries? The language will bear the construction, but it would be slander of which we cannot think the writer would willingly be guilty.

But there is a higher work than civilization which Missions in different parts of the world have accomplished, and are accomplishing.—They are accomplishing for multitudes the salvation of the gospel. They are promoting the obedience of all nations to the faith. They are advancing the period when every tongue shall confess that Jesus is Lord. If however we could see no results at the present moment, it ought not to affect the question of duty to send abroad the gospel. There is the command of our Savior,—"Go ye into all the world and preach the gospel to every creature." Go, as the door shall be opened, and as facilities shall be provided, go to all men. Even the writer in question confesses, most inconsistently with other parts of the communication, that "the great tidings of peace and good will which came by Jesus Christ were designed for all mankind." And if those engaged in missions spread doctrines which the Unitarian denomination reject, the latter surely will most readily admit that the lowest form of Christianity is better than the heathenism which it seeks to displace, and they know that a purer faith may yet arise; that even Calvinism has an offshoot of Liberalism.

In conclusion the writer will permit us to say, that we do not feel the pertinency of the charge of being "bigoted and narrow-minded;" for we would not "limit the goodness of God to one particular nation." We should rather think the charge of bigotry would apply to those who say, like Miss Martineau, that the Jews cannot be converted to Christianity, and who refuse to admit the idea of their conversion. In respect to the duty of the editor of the Register, he would only add, that the communication in respect to "Church Lane," was selected by him, and its introductory remarks were from his hand. He will feel it to be a solemn duty to give to the public all communications which incite an interest in miserable outcasts," but he thinks that communications like the present, some of which he has already declined, have a tendency to nourish unjust prejudices against other denominations, rather than to promote benevolence and pity and active labor in our own, for the lost whom we see perishing around us.

☞ Book notices, and some further items of intelligence, prepared for this week's Register are necessarily deferred.

For the Register.

STATE OF SOCIETY AND MANNERS IN BOSTON SIXTY YEARS AGO.

The following is extracted from a manuscript sermon, preached by the Rev. Dr. John Clarke to his own congregation, between five and six years before his death. Like several other manuscripts from the same author, with the loan of which the present writer has been favored, it is written in a clear, neat hand, with scarcely an erasure or alteration, and on the blank cover are the words, "*Preached in First Church July* 1792." There is no note of its having been repeated. Those who have imagined that the condition of society in a moral view was better at that period than the present, will probably be surprised to learn, from the testimony of one who was distinguished above most by the hopefulness of his spirit, and his charitable judgment, what need there was of the remonstrances of the pulpit and of the efforts of good men to resist the prevailing vices of the day.

The text of the discourse is from 1st Timothy v. 6. 'But she that liveth in pleasure is dead, while she liveth;' and having shown first what is to be understood by living in pleasure, and that, secondly, such a kind of life, is, in a moral and spiritual view of it, *no life at all*, the preacher applies the subject to the consciences of his hearers, and to the community of which they were a part.

"And, first, what are we to think of the generality of mankind? Do they *live*, or have they only the name of living? Certainly as rational, intelligent beings, the greater part have only an imaginary existence. What is their life but a life of sensuality and pleasure? Few, very few concern themselves with the affairs of religion and of another world. One is intent upon the accumulation of wealth another thinks of nothing but the gratification of his passions: so that, on the whole, pleasure in one shape or other is the grand object of universal pursuit."

"But the apostle in the text especially refers to a portion of the female sex. It is of *Widows* he is speaking. And the connexion points out these persons as the more immediate subject of his remark. And is it not too true, that the sex as they appear in general among us are passionately devoted to a life of pleasure! Are not dress, entertainments, and diversions of every kind, too much an object with the female portion of creation? Do they not esteem it as a matter of infinitely more importance than it really is, to ape every antic fashion that is introduced? Do they not ornament their persons at vast expense, and spend those precious hours upon the arts of dress, which might be far better employed?—Some few excepted, have females any other idea of *living*, than receiving and paying a continual round of visits, decorating their persons, and killing those dreadful enemies, time and thought! I would not bring a railing accusation against that amiable part of my species; but is there not too much ground for these remarks!"

"And to apply the subject more generally it must be confessed, that *in no place is this love of pleasure more evident among all classes than in this town*. What passion for dress, for show, for high living and dissipation prevails among its inhabitants! *If luxury, intemperance, idleness, sensuality, constitute a life of pleasure, we do most certainly lead it.* Where is the mind less cultivated and improved than among our youth of both sexes! It surely is not injuring them to say, that their attainments in knowledge as well as in virtue are nothing in comparison of what we might justly expect of them. They certainly have time enough to store their minds with useful ideas. The hours spent by the one sex at the gaming-table, or in the most trifling and insignificant discourse, would bring them acquainted with Christian morals and polite literature; and those consumed by the other sex in dress and company, would happily introduce them to their smaller circle of science. By which means the former would entertain us with something more edifying than oaths and false wit; and the latter with something more improving than compliments and fashion. But as they at present employ themselves, they cannot be said to *live*, to live as rational creatures, but only to have a mere animal existence."

The preacher then concludes with an earnest exhortation to both sexes to rise above the animal, and to aspire after the spiritual life. The picture he delineates of the prevailing tastes and manners of Boston at that time, is surely of a dark and discouraging nature; and in one of his printed discourses, contained in the posthumous volume to which we have formerly referred, written several years before, we find him insisting with the utmost fidelity and plainness on "the inconsistency, folly, and ruin of an inordinate love of pleasure," and denouncing it with as much indignation as was in Dr. Clarke's nature to express, as the besetting sin of the times. To an extract from this faithful discourse, and to the occasion on which it appears to have been delivered, we may invite the attention of our readers at an early opportunity; setting forth something of the manners and habits of that day, and adverting to some of the causes of the evils, which the Preacher condemns. From these it will appear how just were his complaints, and how needful his remonstances against the frivolity and dissipation of the times.

F. P.

For the Register.

SECOND UNION MEETING AT FEDERAL ST. CHURCH,

Commenced with prayer by the Rev. R. C. Waterston, and some opening remarks by Hon. James Savage, to the effect that he rejoiced to meet his brethren in so broad and noble a cause, one which Christians of every name must heartily approve.

Rev. Mr. Muzzey, of Cambridgeport, followed. He liked the title "Rational Christians," so commonly applied to Unitarians. He rejoiced in the name "liberal." "Philanthropic" too was a name our denomination had earned, and would, he trusted, merit more and more. But, the name "spiritual" was still better, and ought to be ours:—as no views were more favorable, none seemed to us so favorable to spirituality. Our views of the paternal character of God, of the applicableness of Christ's example, of the reality of future retribution, are adapted, if anything can be, to create a spiritual piety.

And how many warning voices come to us, especially to us! That touching life of one Peabody by the other, and the number of other lights who have gone out from our Church, solemnly appeal to us to be up and doing.

Rev. C. Brooks, of Boston, portrayed the effect of greater religious feeling in a Church, in crowning it with blessedness, in consecrating it to all usefulness, in quickening it to every good word and work. Christian enthusiasm was the great want everywhere,—in the day school, the Sabbath school, the family and the Church.—He compared a cold piety to a rusty reflector in a light-house. A sort of enlightened selfishness, not to do one's self or anybody else any harm, was regarded by some as the ideal-Christianity. Souls must be converted. Then the needle becomes magnetized and turns trembling to the pole. So the touched heart turns to its Saviour, worships rejoicingly. Never was there a more moving piety than in that Christian father, wife, daughter, in the Memoir to which allusion had been made. That daughter, dutiful and excellent as she was, found the Saviour something more than mere morality,—found him inspiration, peace and joy to her soul. How blessed will it be by and by to meet that family in Heaven. I sometimes long to be with my ascended friends, together to re-read our separated lives.

Rev. Dr. Peabody of King's Chapel spoke next upon Christian enthusiasm. Nothing was more important than the spiritual life except its foundation. Religious feeling is not enough alone, it must be received as a preparation for life. We are not to be moved passively as the sands by the tide. We want a self-chosen dedication of our life to God—a consecration of will. Those who end in this, have some purpose; otherwise feeling runs to waste. We are accountable, are subject to God; we cannot escape this if we would; only He permits us to make our submission, chosen, trusting and therefore blessed. When we say, "I dedicate myself to God," all difficulties are cleared up. Even the idea of reunion is never sufficient without this other idea of submission. While the Savior said, "If it be possible let this cup pass from me," he had not found perfect peace, but when he said "not my will," then came the comforting ministry of angels. Submission brought peace.

What is the highest idea of the religious life? To live with a grateful, trusting, childlike reference to God—as true children to a devoted father.

We are in the midst of temptation, or are visited by sorrow and change. With this spirit of reliance these trials only draw us closer to God, and elevate faith, and enrich the soul.

These meetings will be profitable as they actuate self-dedication. Though we come short, our standard must still be kept high: our lives below will end in thanksgiving if penetrated with this spirit of filial surrender.

An unknown gentleman, from England apparently, then advocated a return to the model-church as established by the Apostles at Jerusalem: but, what that church was, he was not able to say, nor how far it could be returned to, nor what part of its peculiarities was most necessary to us in these changed times.

Rev. J. N. Bellows followed the thought of a return to the equality and simplicity of worship, as instanced in the Cathedral worship of Europe, where rich and poor meet together as children of the same Father.

Mr. Spear and Deacon Grant then expressed the need of a religion more practical, more at work with the sins of the times, more alive to the sufferings and exposures of humanity.

Mr. G. W. Warren suggested the importance of confining the meeting to the matter immediately before it, and avoiding these "side-issues." The subject before us was large, our time but limited: and if the highest Christian spirit were enkindled by these meetings it would prompt Christian effort.

Dr. Gannett closed the meeting in a very earnest and effective manner, reminding the audience that we had come together for a distinct object which must be kept constantly before us, namely, to have more of the life of God in our churches, in our hearts. Our meeting was to give a more quickening faith in the quickening spirit of God—to know that the soul, heaven, God, are not mere catch words, not pulpit-devices, but solemn infinite realities. There is a soul in man, and we must feel its worth; a life of God must pervade this community, that life which was expressed in Christ, that life which the world is striving to change into a fable. We cannot escape responsibility, however we may strive to evade it now!

After singing "From all that dwell below the skies," the meeting adjourned to next Sunday evening at seven o'clock, at Federal Street Church.

For the Register.

MISTAKES AS TO THE USES OF THE MINISTRY.

The most common mistake of a religious society is to value their minister as they would an interesting tragedian, in their pay. He is some one to entertain their minds, to warm their imaginations, to play upon their nerves with agreeable excitements. They have a box at the Theatre in the week, and they have a pew in a Church on Sunday. The Catholics and Episcopalians profess more correct views on this matter than Congregationalists. They may like theatrical excitements too at Church, but their principle is that they go there to worship God, not to hear sermons. The praying is made more important than the preaching; and the prayers are put into the mouth of the clergyman, not taken from it. The Catholics seldom preach at all, and Episcopalians are generally acknowledged to have renounced the pomps and vanities of pulpit eloquence. But Congregationalists attach so much importance to the sermon that the experiment of public prayers without one would be too dangerous to be recommended. A congregation would feel sadly imposed upon if the minister were to announce, any fine Sunday morning, that having now gone through the most important part of the business for which they had assembled, namely, the public worship, he would dismiss them sermonless. They would complain that they had been robbed of the chief part of the entertainment for which they had contracted. The entertainment!—this very word we hear used by people coming out of Church—"We have been well entertained today."

Now when they are entertained this is a perversion, but the difficulty is they are not and cannot be often, as a mass, very highly entertained by preaching, where every clergyman is a preacher, as it is with us. We have no "order of preachers" selected from the whole priesthood and devoted from their special genius to this vocation. All who enter the sacred office enter the pulpit with us, though they may have a call only to some of the many other duties of the Man of God, and possess no more gift for oratory than for prophecy or working miracles.—Genius does not fall in showers on the children of men. Yet people being beset with this idea that they hear preaching to be pleased, are persevering in trying to be pleased. They are disappointed, of course, but they go again and again, as if the next experiment must be more successful than the last. 'It cannot be,' they think, 'that such multitudes of sermon hearers for so many ages have been deceived. There must be some great pleasure in it, if we could only find it out. We will try it once more.' They exemplify herein the common lot of man. 'Man never is, but always to be blessed'—more neat and pointed in the German, *Man nimmer ist aber wird selig.* So the hearers of sermons among us, on the average, may think themselves always just becoming blest, just on the point of being hugely gratified, but there they rest; they do not quite come to it in general. Like the eaters of salsify or vegetable oyster, as some one said, who feel as if they were just going to taste an oyster, but never quite so.

But, unfortunately, some among us are getting tired of waiting so long, and giving up in despair. They think they have tried experiments in the case long enough, and have made up their minds that 'pulpit oratory is not the most fascinating of the fine arts.' Of course after that they have nothing more to do with Churches. They went to them for pleasure: why should they go there to be bored! This increasing class need to learn that the legitimate purpose of the ministry is to benefit, not to gratify. This is the first principle to be impressed on Church-goers.

There is another that should be borne in mind to estimate rightly pastoral duties and their effects, and to counteract the common error of being merely passive hearers. After we are convinced that we should listen to the Word for moral improvement, we are apt to suppose subjecting ourselves to the influence of the preacher will suffice without effort on our part. "You did not give your attention to the preacher," said a man to his fellow worshipper. "No," was the reply, "I never give my attention to any man. He may take it if he can." How many might say, "I never give my heart to God's message. It may take it if it can." But if moral improvement be the object of the ministry, it cannot be expected to compass it without the concurrence and co-operation of those whose benefit is designed. The minister of religion cannot exercise the powers of a magician. It is too late in the age of the world for sacred spells and devotional philters. He can work no charm to conjure up intelligent piety, but the charm of sound argument and affectionate exhortation.—Amulets and scapularies have lost their power; and men will no longer be bewitched into piety, as in ages of darkness, when the priest was believed to conjure one substance into another, and then the divinely transmuted element was to work a magical change in the character of those who received it, though in unconscious infancy. The clergy who serve at our altars pretend to no power to benefit us without our own consent and hearty desire to profit by their services.—They can offer instruction, but they cannot force us to receive it. They can present potent motives for moral effort, but they cannot compel us to be moved by them. They can point us to Christian virtue as the pleasant path to Heaven, but they cannot command in us the determination to enter upon it. They can urge upon us that wickedness is wretchedness, but they cannot operate in us a mechanical resolution of renouncing it. The conjurer's wand, with which the rites of religion have been made, at other times and in other places, to work miracles, has been broken. They can lead those who would enter Christ's Church to the fount of baptism, but with all the water of consecrated oceans cannot wash out their sins without their own repentance. They can ask a blessing on the bread and wine of Christ's communion; but, instead of invigorating faith, will confirm hypocrisy without the sincere wish for inward piety. They can do nothing for a church without its hearty co-operation. On the same grounds it is a mistake when the minister of religion is held an oracle by his society; for that would tend to supersede their faculties, making his suffice instead of theirs. An opinion is not true because he advances it, and they must remember that. He has no right to dictate authoritatively. He is to give the reasons for his convictions; but before they yield assent, let them inquire whether these things be so. For if they take their religion on trust and know not the foundations, it will be only a profession with them. They will not appreciate, they will not realize, they will not obey it. Only that which is brought home to the mind by its own peculiar modes of reasoning and vivid conceptions can be expected to effect it. For the same reason the minister of religion is not to be looked up to confidently as an example. The servant of the Lord undoubtedly ought to be exemplary, but yet trust him not. He is not a safe model by virtue of his office. He will tell you himself that he is no absolute and authoritative example, but a poor child of infirmity like other men, and probably does not possess a single virtue in which he is not surpassed by some one of his flock. Stay to consider a moment before we venture rashly on unqualified imitation. Even if he be pure and faultless as man may be, yet will he prefer sending us for a model to Him who was alone without sin among men, Jesus Christ the righteous; for he very well knows that even the seeming moral immunities of his situation bring with them their own peculiar temptations.

But what then is he to be to his flock? How will his ministrations best serve them? That will depend on themselves. He will be to them very much what they will make him—a savor of life unto life, or of death unto death—a friend or an enemy—a means of grace or a stumbling block unto sin. He is set for the perfecting of the saints, for the edifying of the body of Christ. Will they give him permission to accomplish his task? He is to preach the mercy of the Gospel. Will they allow their hearts to be affected by the gracious offer? He is to explain according to his knowledge the trying passages of Scripture, to enforce its arguments and motives, to illustrate its truths, to elucidate its idioms, to trace the cheerful deathless glories of duty done, and the sad lingering effects of sin, sad and lingering often even after the sin is repented of and renounced. He is to try and persuade his hearers that virtue and peace are not only consequentially but essentially united. But will they listen to all this? Will they believe and lay it to heart? Will they incorporate it with their influential rules of life? He is to be their remembrancer. Will they heed the warning voice? Or after it has spoken once or twice, will it pass them by unacknowledged like the flying moments, a thing of course like those disregarded little monitors that tell us constantly in vain of our progress to the tomb? His duty is to be their friend and counsellor, if they will let him; to visit them in the gloom of affliction when the gay children of this world have fled away to their festive joys. His office calls upon him to remember the forgotten and attend to the neglected; and to tell them, God has not forgotten, their Father in Heaven will not neglect his suffering children. But will this be a welcome sound, and an elevating assurance? Their characters will decide that. All rests with them what and how much he will be to them for good—perhaps for evil.

One thing let them be sure he cannot be for them—to indicate one more common, though unconscious mistake. He cannot be their substitute in the duties of religion. Were he accepted as such by Him to whom we owe individual obedience, yet how would this benefit their character? Would it make them more pure kind-hearted and heavenly minded? He is probably willing to do what he can for them—to bring to their service all he has. But whether it be much or little, it cannot become theirs by imputation. If it be much, still the best seed cannot take root in a rocky soil. If little, it is still an instrument in their hands, and their diligence and care may more than supply its deficiencies. Using it faithfully they may fully reciprocate the blessing; making the connexion between pastor and people a rich and mutual means of grace that crown both parties with the best joys of earth, and gladdens affectionately the reminiscences of the eternal kingdom.

H. G. E.

For the Register.

"Slight is the tale, and simple, that my soul
Hath woven from some memories deeply stored,
Which should not voiceless die."

Around the dawn of earth
Were pleasing visions hung,
As first before my opening eyes
Came forms I early learned to prize:
Parents, whose love is quick and strong,
As if unknown were thought of wrong;
And brothers, who through earthly ill
Are yet to me as brothers still;
Then sisters four, with gentle sway
Star-like to guide my boyhood's way
Along the stream that forth has flung
The mysteries of its birth.

As the swift shadows curled
Before the upward sun,
The landscape, widening to my view,
Showed vales with rivers running through;
Mountains, whose peaks though hid from sight
To youthful fancy, shone with white,
And all about, was fresh and warm.
Unheeded was the gathering storm
Until it burst, and then I saw
But only three of sisters four;
Our circle was bereft, and one
Had joined the better world.

Now, though long years have passed,
And oceans rolled between
My manlier haunts and early home,
Yet, wheresoe'er I chance to roam,
Sleeping beneath the creaking mast,
Or where the Alps their shadows cast,
Waking or sleeping, in my dreams
Of sisterhood, there always seems
A fourth, more indistinct perhaps,
With lighter step, and dress that wraps
A form, too gentle and serene
To be with mortals classed.

Thus, in the evening hour,
When death's chill dews descend,
Reflected by the western sky,
Shall time's loved objects meet the eye,
To cheer or chill, as they shall blend
Best with life's noblest, truest end.
The high resolve, lasting and pure,
The ready action, firm and sure,—
Fruits of the spirit's earnest strife,—
Attend it in its after life.
Parted from earth, they know no end,
But gain a mightier power.

J. R. L.

For the Register.

SUNDAY EVENINGS.

Feeling that every church should be doing its best in resisting the swelling wave of city-demoralization, and especially in making Sunday more entirely attractive and continually profitable, we offer a few thoughts in favor of Sunday evening services.

The evening has ever been a favorite time for devotion. The rest of nature, the quiet of all around, the leisure from any work, the sense of gratitude for protection through the day and the need of higher help than our own in the night, move us to worship. Peculiar themes of meditation are there, whole series of subjects, many choice hymns and some of the most beautiful psalms, which are fitted for evening service alone. Again, it is necessary that the altar of God should offer its refuge then, because many young persons at the most impressive and eventful age are enticed to various places of amusement on Sunday evenings, which are fast multiplying upon us, and changing their character every week for the worse. It should be remembered, too, that there are several thousand strangers in Boston every Sunday, with no better home than our hotels, who need the invitation and the opportunity of using an hour in the Lord's day evening for their spiritual good. Full one half of these care not a straw for sacred oratorios, and had far rather hear "Old Hundred" from a spirit stirring choir, followed by an earnest address upon the times, for the times. The striking suggestion of Dr. Dewey in the Examiner, some time ago, that occasionally biographies of eminent Christians might occupy the hour of Sabbath meditation,—we have tried, Sunday evenings, and found the experiment, imperfect as it was, delightful to the preacher, and gratefully received by the congregation. Should any doubt this fact, we beg them to try, or let us try in their place, and see if a good impression is not left by meditating together upon the character and spirit of a Wesley, Wilberforce, Zinzendorf, Luther, Channing, nay, even upon some of the Roman Catholic saints.

H.

For the Register.

TEACHERS' SOCIAL UNION.

A short course of lectures or addresses before the Teachers' Social Union in this city, are in the course of delivery, on the third Monday of every month. Two have already been given,—one, by the Rev. Mr. Huntington, and another by the Rev. Mr. Waterston, the latter on Monday evening last. The first had for his subject, as we understand, Spiritual Teaching, or, The Spirit in which the good S. S. Teacher should engage in his work; and the second had for his theme, *What* should he teach! or in other words, coming in such a spirit to the work as the former had described, with a proper knowledge of the child's nature and wants, what should be the substance of the teacher's instructions to his class! The answer was, the Bible,—the Old Testament, the contents of which were eloquently described; and the New Testament, which, in connection with the character and teachings of the Saviour was strongly and impressively presented; recommending at every step, proper discrimination and limitations on the part of the teacher, with regard to both.

The next address or lecture will be given by Rev. Mr. Winkley, on the third Monday evening in January, at the Vestry of the Bulfinch Street Church. We would commend highly to all our teachers this interesting and valuable course of lectures, which, we understand, are not to exceed four, and would urge upon them to

avail themselves of their delivery, to obtain a deeper insight into the spirit, objects and duties of the high calling in which they are engaged.

P.

For the Register.

HON. PETER CHARDON BROOKS.

Died on Monday, the first instant, at his house in Summer Street, the Hon. Peter Chardon Brooks, wanting but six days to complete his eighty-second year.

People in general are attracted to this name because it happens to be associated in their minds with ideas of great wealth, and they forthwith proceed, after the custom of men, to speculate upon the possible extent of his fortune. Not so those who intimately knew the man, and who through the outer surface of his temporal prosperity distinguished the remarkable union of qualities which, whilst it made the secret of his prosperity, at the same time presents his character as a model to those who come after him in similar fields of occupation in active life.

Mr. Brooks was born in the town of North Yarmouth, in what is now the State of Maine, on the 6th of January, 1769. He was the son of the Reverend Edward Brooks, for a short time settled in that place, but a native of Medford, in Massechusetts, to which town he as well as all his progenitors, excepting the first comer to the Colony, had been attached, and to which he himself returned before his premature decease. Very naturally his family was left in but slender circumstances, and Peter, the elder of the two sons, so soon as he came to years of maturity, sought his fortune in Boston, with little beyond his character upon which to build his futurity.

That character, however, quickly won for him the confidence of a class of men, who, in the troubled times following the close of the revolution, were unusually stimulated to the search for integrity to aid in the management of their pecuniary interests. Moreover, Mr. Brooks soon proved to them that he was possessed of stronger and more active qualities, which are, however, seldom of much practical worth if they have not this one for their foundation. He showed that with the judgment and honesty necessary to preserve, he combined the energy and skill to acquire property, in the field of legitimate enterprise, then just opening before the people of these United States. He became an insurance broker at a period when incorporated companies were unknown, and at his office, most of the capitalists of the time soon fell into the habit of underwriting, on his judgment, marine policies upon the rapidly developing commerce of this now independent community. The foundation thus laid by him for a lucrative business was carried forward with unusual rapidity in the series of extraordinary events immediately consequent upon the establishment of the Constitution of the United States. Public credit grew into reality under the fostering care of the Washington administration, and all those persons who, like Mr. Brooks, had the sagacity to foresee its progress, and the courage to throw their all into the current, and to rise with it, realized as he did, an ample return for their adventures.

Such we have reason to believe was the origin of the fortune of Mr. Brooks. Though little inclined at any time to speak of himself, he did occasionally when alluding to that time, remark, that he then "made money enough to turn any man's head." But the reason why we mention this fact, is that it did not turn his head. It is a remark long since made by the greatest orator of antiquity, that extraordinary success forms the test of a weak mind, the failure to sustain which often shows that it is far harder to keep than to acquire. The most remarkable characteristic of Mr. Brooks in his active pursuits, was his moderation in success. To him extravagant profits were no temptation to enter dangerous enterprises. His maxim was that the whole value of wealth consisted in the personal independence which it secured, and he was never inclined to put that good once won, again at hazard in the mere quest of extraordinary additions to his superfluity. This is a peculiarity well deserving of especial attention in a community in which the "ne quid nimis" is always a hard lesson for those who think themselves floating on the top wave of worldly prosperity.

Obedient to this ruling maxim, Mr. Brooks retired from active life at a moment when most other persons would have been only stimulated to hotter pursuit of their fortune; and from that time he devoted the rest of a long life to the care of what he had acquired, and to the performance of his duties as a citizen and as a man, without seeking to engage in further adventure. As a public man he went through a series of honorable and confidential posts, always manifesting in the concerns of others the possession of the same qualities which had secured his own success.—As a private individual, he cherished with peculiar delight his social and domestic relations, and loved to turn his attention to the cultivation of those quiet enjoyments which spring up in a happy and well ordered home. Though never educated at a University, he made up for it by assiduously laboring to inform himself upon all the subjects of a practical nature that present themselves to the human mind, upon many of which he became singularly accurate in his knowledge. Yet in this, as in every thing else, that modest appreciation of himself was never forgotten, which generally left an inexperienced person with whom he conversed in doubt which of them had gained the most from the colloquy of the two.

Mr. Brooks was fortunate in his domestic relations. He was early married to Miss Anne Gorham of Charlestown, a daughter of the Hon. Nath. Gorham a delegate and at one time President of the Congress of the Confederation. By her, who died many years before him, he had thirteen children, only seven of whom survive him. But these seven all happily established around him, supplied him during his last years with the circle of society in which he most delighted.—Discriminating in his treatment of them as in every thing else, whilst he gave them most liberally from his means all that could contribute to their personal enjoyment, he abstained from any action which could encourage in them either thoughtless extravagance or prodigal idleness. That ostentation which often springs from the possession of fortune was as repulsive to his nature as rudeness or vulgarity. An inbred refinement of mind spread over his manners and conversation a species of moderation and simplicity which is often wanting among those who spend their lives in the labor of acquiring the varnish of fashionable society. Hence it followed that the grace of his declining days was in keeping with the dignity of his middle life.—There was no part of it which could not be presented to all, as supplying the model of a Christian gentleman.

This peculiarity is the crowning merit of the life of Mr. Brooks. Much as he valued the possession of wealth, and no man is apt to depreciate the dearly purchased result of his own long labor, instead of narrowing his heart as he grew older, as too often happens, it opened and liberalised it further and further.—The Christian principles early instilled into his heart by the care of an affectionate mother, extended their sway with the enjoyment of the field obtained by him for their exercise.—No reasonable application to him for aid in any religious work or charitable enterprise, was made in vain.—No call upon him for his share of the burden of any public undertaking which he believed to be useful, remained unanswered.—Yet his nature shrunk from the parade incident to the more public manifestation of his liberality.—He loved better the private paths of kindness among those whom he could aid as well by his counsel as by his purse.—And such was his peculiar gift of practical wisdom that very often, to those who were disposed to heed the former, it proved of far greater value than the money with which he accompanied it.—There are many living who will trace to him the causes of their own prosperity.—There are more who will remember his kindness in their adversity.—Neglected advice never caused in him any asperity, for he had it not in his composition.—Slow to apprehend evil, yet when it came, instead of complaining, he preferred to set about a remedy if in his power, and if not, to submit with becoming resignation.

But we are conscious that the theme is hurrying us out of the limits liberally conceded to us, in this paper.—If we have already trespassed, a pa don may be solicited for the fullness of a heart which never had cause from the deceased to beat quicker except for his kindness,and which gratefully remembers an intercourse with him of nearly a quarter of a century unobscured even by the shadow of a cloud over his affection.

☞ The ordination of Mr. Nathaniel O. Chaffee,an Evangelist, at Montague, took place January 10th at eleven o'clock.

The Introductory Prayer and Reading of Scripture were by Rev. Mr. Clarke of Warwick; the sermon by the Rev. Rufus Ellis, on James i. 4, on the unfolding character of Christian Truth; the Prayer of Ordination and Charge by Rev. Crawford Nightingale, the Right Hand of Fellowship by Rev. Mr. Moors of Deerfield, and the Concluding Prayer by Rev. A. M. Bridge.

The services were well attended notwithstanding the severe weather, and were generally acceptable and profitable. In the evening a discourse was given by Rev F. W. Holland. We rejoice in the excellent prospects of this growing society.

H.

Third Meeting at Federal St. Church. All interested in the objects of the meeting, particularly all our Societies in this vicinity, are invited to attend the Union meeting for mutual counsel, encouragement and prayer, to-morrow (Sunday) evening, at 7 o'clock, at the Federal St. Church.

GENERAL INTELLIGENCE.

Massachusetts Legislature. This body met on Wednesday, Jan. 3, when the *Senate*, was organized by choice of *Hon. Joseph Bell*, of Suffolk Co., President, who had 12 out of 17 votes and *Charles Calhoun*, Clerk, who had fifteen out of sixteen votes.

The House of Representatives was organized by choice of Hon. Francis B. Crownishield, Speaker, who had 163 out of 228 votes, and Charles W. *Storey*, Clerk, who had 219 out of 220 votes.

The Legislature proceeded in procession, escorted by the Cadets, to the old South, where the Election Sermon was preached by Rev. John Pierce D D. of Brooklyn—of which we take the following account from the *Republican*.

Dr. P's. subject was The Glory of the Country. He proceeded to show what constitutes true glory, and then what duties were incumbent on rulers and people, that glory should be made to dwell in the land. The last point of the statement was considered under the various heads of—Laying the foundations of personal religion as individuals; by proper management of our families; by providing in the best possible manner for the education of children; promoting Temperance; ceasing of slavery,—and of war; and by giving encouragement to religious institutions. Under these various heads, a merited tribute was paid to Miss Dix, for her labors in behalf of the insane, and to the Board of Education in elevating the standard of education, and a history of the old South Church was given, in connection with the religious obligations which the Legislature acknowledged by the services of the day.

Dr. Pierce's text was Ps. lxxxv. 9—"that glory may dwell in our land."

Thursday, Jan. 4. In the House, Rev. Mr. Coggin, (Orthodox,) member from Tewksbury, offered prayer, by invitation of the Speaker.

Rev. Rollin Heber Neal, pastor of the 1st Baptist Church, was elected Chaplain of the House by vote of 159 out of 240

Benjamin Stevens was unanimously elected Sergeant at Arms. (On Saturday Mr. S. was also elected Sergeant at Arms for the Senate.)

Friday, Jan. 5. On motion of Mr. Wright of Hampshire, it was ordered that the thanks of the Senate be presented to Rev. Dr. Pierce of Brookline, for his Sermon before the Legislature on the 3d inst., and that a copy of it be requested for publication. Messrs. Wright of Hampshire, and Copeland of Barnstable, were appointed the committee to attend to the request.

Monday, in the Senate. The committee on the returns of votes for Governor and Lieut. Governor, reported that the

Whole No. of votes for Gov'r was	124,055
Necessary for a choice	62,028
George N. Briggs had	61,540
Sephen C. Philips	36,011
Caleb Cushing	25,323
Frederick Robinson	475
All others	606
Whole number was	124,078
Necessary for a choice	62,044
John Reed had	61,361
John Mills	35,801
Henry W. Cushman	26,670
Henry W. Cushing	92
All others	142

There being no choice by the people, at 12 o'clock, the House, agreeably to assignment, proceeded to select two candidates for each of the officers of Governor and Lieut. Governor, whose names were to be sent up to the Senate, for election by that body. The names of Messrs. Briggs and Phillips, and Reed and Mills were sent up. The votes were as follows:

First Candidate for Governor—Briggs, 158; Phillips, 51; Cushing 26; Robinson, 1.

Second Candidate for Governor—Phillips, 152, Cushing, 52; Robinson, 13.

First Candidate for Lieut. Governor—Reed, 152; Mills, 52; Cushman, 27.

Second Candicate for Lieut. Governor—Mills, 144, Cushman, 56.

The names having been sent up, the Senate proceeded to the election, and voted unanimously, (34 in number,) that George N. Briggs and John Reed be Governor and Lieut. Governor of this Commonwealth, for the ensuing year.

Tuesday, Jan. 9.

In Senate. The Senate proceeded to the choice of a Chaplain, and elected Rev. Isaac P. Langworthy of Chelsea, who had 25 out of 31 votes.

At a quarter past 12 o'clock, the two branches met in Convention, and the Governor and Lieut. Governor elect came in, and were qualified in the usual manner.

Adjourned.

City Government. *In Common Council.*—Benjamin Seaver, Esq., was re-elected President of the Common Council, and Washington P. Gregg, Clerk, both by a unanimous vote.

In Convention. Both branches again met in Convention, for the choice of City Clerk. Samuel F. McCleary was unanimously re-elected, and the oath of office administered by the Mayor,when the Convention separated.

We present below the list of members of the City Council for 1849, attached to their respective names the years of their previous service in the same.—Mr. Bigelow was President of the Common Council in 1832 and '33. Mr. Pope was Alderman in 1845, '46, and '48 ; Mr. Rogers in 1844 and '48; Messrs. Wilkins and Briggs in 1847 and '48; Mr. Perkins in 1845 ; and Messrs. Ober and Grant in 1848. Mr. Francis Brinley is the senior member of the Common Council.

MAYOR.

John P. Bigelow — 1827, '28, '29, '30, '31, '32, '33.

ALDERMEN.

Moses Grant, 1835, '36, '37, '38, 39, 40, '41, '42, '48.
John H. Wilkins, 1840, '41, '42, '43, '47, '48.
William Pope, 1844, '45, '46, '48.
John P. Ober, 1844, '46, '47, '48.
Henry B. Rogers, 1844, '48.
Samuel S. Perkins, 1845, '48.
Billings Briggs, 1847, '48.
Samuel Hall.

COMMON COUNCIL.

Ward I.
Abel B. Munroe, 1848.
William Paltrey, 1848.
Isaiah Faxon.
William Parkman.

Ward II.
Freeborn F. Raymond, 1839, '40, 41, '48.
Henry Davis, 1843, '44, '48.
Geo. D. B. Blanchard, 1848.
Emery Goss.

Ward III.
Geo. Cofran, 1846, '48.
Thomas Critchett, 1848.
Robert Marsh.
Julius A. Palmer.

Ward IV.
Benjamin Seaver, 1845, '46, '47, '48.
John Atkins.
Nathaniel Seaver.

Ward V.
Francis Brown, 1837, '38, '48.
Benjamin Beal.
Frederick Crosby.
John M. Wright.

Ward VI.
Richard B. Carter, 1847, '48.
John P. Putnam, 1848.
Charles Brown.
Edward Hennesy.

Ward VII.
Theophilus R. Marvin, 1841, '42, '43, '47, '48.
Wm. G. Brooks, 1847, '48.
J. Putnam Bradlee, 1848.
Daniel N. Haskell.

Ward VIII.
Samuel Topliff, 1843, '45, '46, '47, '48.
Francis Gardner, 1847, '48.
Willard A Harrington, 1847, '48.
Nathaniel Brewer, 1848.

Ward IX.
Tisdale Drake, 1847, '48.
Francis Brinley, 1832.
Richard B. Callender.
Calvin W. Clark.

Ward X.
Geo. R. Sampson, 1845, '46, '47, '48.
Moses Kimball.
Reuben Lovejoy.
George Woodman.

Ward XI.
Manlius S. Clarke.
George Wm. McLellan.
Albert T. Minot.
Francis Richards.

Ward XII.
Josiah Dunham, Jr., 1837.
Benjamin James, 1848.
Joseph Smith, 1848.
Samuel D. Crane.

[Journal.

President Everett. Says the Boston Reporter, when Mr. Everett returned from Europe, just before entering upon his duties as President of Harvard University, he was led to measure the grand results of the Temperance Reform in this country, as contrasted with the drinking habits of Europe. This candid weighing of the matter showed him (though a Temperance man before) the new duties that would devolve upon him at Harvard, as the guardian of young men. The result is told, when we say, no *intoxicating liquor* was allowed at his inauguration, none at his levee, none at the dinner of the Phi Beta Kappa Society, none at Commencement dinner, and none allowed among the students. In short, he banished it from the institution. A noble example for a great man to set before the world. He must retire from his office with pleasing reminiscences."

Anti-slavery in the New York Legislature. The N. Y. Senate, on Thursday, *unanimously* adopted the following resolutions. They were immediately reported in the House and appropriately referred:

"*Resolved*, (if the Assembly concur,) That our Senators and Representatives in Congress be requested to use their best efforts to procure the passage of laws for the establishment of government for the territories acquired by the treaty of peace with Mexico, and that by such laws, involuntary servitude, except for crime, be excluded from such territories.

Resolved, (if the Assembly concur,) That the territory lying between the Nueces and the Rio Grande is the common property of the United States, and that our Senators and Representatives in Congress be requested to use their best efforts to preserve the same as such common property, and protect it from the unfounded claim of the State of Texas, and prohibit the extension over it of the laws of Texas or the institution of domestic slavery.

Resolved, (if the Assembly concur,) That the existence of prisons for the confinement and marts for the sale of slaves, at the seat of the national government, where foreign governments are represented by their ministers, is viewed by this legislature with deep regret and mortification; that such prisons and marts ought forthwith to be abolished; therefore be it farther.

Resolved, (if the Assembly concur,) That our Senators and Representatives in Congress be requested to use their strenuous efforts to procure the passage of a law that shall protect slaves from unjust imprisonment, and shall effectually put an end to the slave trade in the District of Columbia."

The Pacheco Bill.—We take the following account of this bill from the Journal:

This bill, which has been up in Congress for six years past, produced an extra amount of excitement in the House on Saturday. It seems that in the Seminole war in Florida, Pacheco's slave Lewis was employed as a guide to Maj. Slade's command through the country of the Indians. Lewis was an unusually intelligent negro, and, as is supposed, was at the time he was thus employed a spy in the interest of the Seminoles. A battle ensued between our forces and the enemy, and Lewis was soon missing. At the close of the war, he reappeared in a band of the Seminoles. when Pacheco, his old master, claimed him. Gen. Jesup resisted the claim and sent Lewis west with the emigrating Indians. Hence Pacheco's claim upon the Government.

The Journal then quotes from other papers.—"The vote on the passage of the bill, as some said, and the engrossment of it, as was reported by others, was taken by yeas and nays, and was reported to the Speaker as standing, ayes 90, noes 89. Under the rule of the House, the presiding officer has a vote when his vote shall change the result. In this case the Speaker's vote in the negative would have made a tie, and would have caused the rejection of the bill.

Mr. Speaker said, it was a well established rule of parliamentary action, that when such cases suddenly arose, the chairman ought not to give a vote that would conclude the House from farther proceedings, but that he should rather so vote as, if practicable, to leave the question open, for a final decision. He was proceeding, apparently, to give some additional reasons why he should vote against the bill on the engrossment, when the recording clerk made the opportune discovery that the vote had been wrongly announced, and that it stood ayes 91, noes 89, thus showing two majority. The Speaker immediately sat down, and declared the result as last given.

In the interval of the hour past, it was discovered that the bill previously before the House, and declared passed, was lost *by a tie vote* 89 to 89.

Mr. Wentworth moved, after the Committee had risen, for the correction of the journal.

The Speaker said it would be the first thing in order on Monday morning, and was not in order now.

The bill is lost, as the land lies, and will be unless the Speaker votes for it, which he will not do."

Exhauster of the Soil. The Governor of South Carolina, in his message to the Legislature, pleading for the right of the South to extend slavery, says :—

"Do not they know that, circumscribed to the territorial limits they now occupy, they will in a few years exhaust much of the now productive soil, and in their rapid increase in numbers overwhelm their owners, and compel them to seek an asylum elsewhere!"

Now one would think, that if slavery is such an exhauster of the soil, such a curse to the ground on which it extends itself, it should be confined to the narrowest possible limits. For the principle which would concede to slaveholders the right to extend their institutions as fast as they should exhaust the soil, would change the world into a barren desert and exterminate the human race.

Report of Assistant Postmaster General Hobbie—Postage Reform. This important document appears to have been furnished in accordance with the suggestion of the Postmaster General. Its contents are such as to commend it to universal attention, especially as its recommendations are not in accordance with those of the Postmaster General, but in favor of a reduction of letter postage to a uniform rate of three cents. The report is somewhat lengthy, and we are obliged to condense it for the convenience of our columns, and to avoid the omission of current intelligence.

The report commences with a comparative reference to the postage of England and the United States, preliminary to the suggestion of a general and systematic reform.

The whole expense of the Department is assumed at $4,400,000. Of this amount, $1,000,000 is calculated for surplus cost of unproductive routes, free matter, and surplus newspaper postage; and $750,000 for actual newspaper postage; leaving the amount for letter postage to produce, as its equivalent for mail transportation, $2,650,000. The inquiry arises, how is this sum to be realized from letter postage, supposing provision to be made for the $1,750,000, so that letter correspondence shall be relieved from all tax beyond the mere cost of transportation and delivery? Reference is made to British experience and to the experience we have had ourselves under our cheap system, and references deduced from facts are presented in answer. We quote the views of Mr. Hobbie on this point :

"We have seen that 56 1-2 per cent. of reduction of the postage rate causes a decline of 21 per cent. in the revenue. A uniform 5 cent rate is 21 per cent. less than the present rates averaged at 6 1-3 cents. The reduction in revenue that 21 per cent. reduction in rate would produce would be 7 9-10ths per cent., and this proportion deducted from last year's revenue would leave $3,085,630.08. This is $436,630.08 more revenue for the next year than the preceding table calls for, and shows that the rate is higher than what the principles of low postage here assumed require. If Congress appropriates for free postage or free matter only, or merely abolishes the franking privilege, the rate could be put at 5 cents uniform; but this would still involve a tax upon the letter postage payer to meet the surplus expense of conveying newspapers and of unproductive routes.

A uniform 3 cent rate is 52 1-2 per cent. less than our present rates, and that per centage, according to the scale of reduction exhibited by the operations of 1845-'46, will cause a decline of revenue of 19 4-5 per cent.

The revenue of last year -	$2,350,304 10
Reduced 19 4-5 per cent. -	663,360.21
Leaves a letter postage revenue of	$2,686,943. 89

$2,650,000 is the sum desired. This demonstrates that a 3 cent uniform rate is sufficient, and barely sufficient, to raise an adequate amount of letter postage revenue, provided it is relieved of all charges and burdens beyond that of the cost of transport of letters, including their delivery and other incidents.

"As to a 2 cent rate, it is apparent, according to the tests of all our experience, that it would not yield the desired amount of revenue; 2 cents is a trifle less than an English penny, according to the legal standard of the relative value of British and American coin. And in view of their advantages, especiallyin their high rates of foreign and transit postage, which average, probably, 20 cents per letter, and amounted, in 1847, to $3,923,976, we achieve a much more arduous undertaking, if successful, with the 3 cent rate, than was accomplished by the British experiment. Considering the vastness of our territory, and the magnitude of our system of mails, and the still greater extent to which it must be carried, 3 cents here will be a far cheaper rate, in comparison to service performed, than 1 penny in England.

'The same policy commends a uniform rate for newspapers, which I would put at our lowest denomination of coin, one cent the single newspaper, not to exceed two ounces in weight, where regularly issued to subscribers. Transient newspapers and pamphlets I would charge with the letter rate, if reduced to 3 cents, with this restriction in all cases, that the weight of the newspaper be limited to two ounces, and pamphlets to three ounces, with power to the Postmaster General to classify small periodical pamphlets issued to subscribers with newspapers." [From the Philadelphia Republic.

Hon. Horace Binney and Bishop Doane. A dispute has been going on in Burlington, N. J., for eighteen months, or more, between Hon. Horace Binney and Bishop Doane, relative to a donation which the Bishop alleges Mr. Binney assured him he would give towards building a new church in that place. The $1000 contribution was placed at the head of a subscription paper. As the dispute ran high, Mr. Binney placed $1000 in trust, to abide the issue of a suit, if any should be brought, to recover the amount. No such suit having been instituted, Mr. Binney has transferred the trust to the city of Burlington *forever*—the interest to be appropriated for purchasing wood, to be given to poor widows and single women being house keepers. —[Republican.

Burning of the Rev. Mr. Weiss' Dwelling House. The alarm of fire last evening proceeded from the burning of the dwelling house of Rev. Mr. Weiss, on Morgan street. The fire took from the furnace in the basement of the building, and had got well under way before it was discovered. It was extinguished, but not before the interior of the house was nearly destroyed. The furniture was mostly saved, but the valuable library of Mr. Weiss, we regret to learn, was much damaged. Insurance on the building, $1500, will not cover the loss. [N Y. Mercury.

Cholera at New-Orleans. The Picayune, in a description of the weather, says—

On the 24th of December, the mercury in the thermometer stood at 84 deg. Farenheit in the shade. Up to eleven o'clock at night on Christmas eve the mercury stood at 3 deg. above summer heat. The earth for some hours in the day had been sweltering in the hot blaze of the sun. The rain that fell at intervals was almost converted into steam before it reached the ground. The warmth, without this moisture, or the moisture without the warmth, might have been tolerable ; but the two together made a vile compound for winter breathing.

Jan. 4th. The cholera in our city is raging as fearfully as ever; 195 deaths have occurred within the past two days, 140 of which were by cholera. The disease is mostly confined to the lower classes. Weather rainy.

Latest Foreign News. A telegraphic despatch from London to Southampton, per the Courier & Enquirer, has the following:—

London, Dec. 20, 1 o'clock P. M. Consols 87¼ to ⅜. The fall this morning was caused by the news that the Austrians had marched troops into the Papal states.

Paris, Tuesday morning. There appears to be no doubt that the installation of the President of the Republic will take place on Thursday.

There was a complete panic on the Paris Bourse on Tuesday. The cause of the sudden revulsion was a report, very currently believed, that the Red Republicans had determined to get up a disturbance on the day of the installation of the President. In Paris the Threes were 46,20. State of the poll as far as known at a late hour last night—Napoleon 5,647,312; Cavaignac 1,429,766. The Moniteur of to-day publishes decrees, appointing Admiral Baudin a grand cross of the legion of honor.

The Patrie says it is assured that the three names which Louis Napoleon will send to the National Assembly for the choice of one as Vice President to the Republic, are Gen. Bedeau, Dufaure and Lamartine.

Rome. Intelligence from Rome of the 11th had arrived in Paris, to the effect that a Provisional Government had been proclaimed, the members of which were: one Senator from Rome, one from Bologna, and the Gonfaloniers of Ancona. The temporal deposition of the Pope had also been proclaimed, and he has henceforth to bear only the title of Pope Bishop of Rome. The people were much excited at Rome, crying "Death to the Pope! Death to the Cardinals!" A letter from Parma of the 7th inst. states that 25,000 Austrians were marching over a flying bridge into the legation against Bologna.

☞ NOTICE. A special meeting of "The Society for Promoting Knowledge, Piety, and Charity," will be held at the House of the Subscriber, No. 48 Summer Street, on Monday next, January 15th, at eleven o'clock, in the forenoon.

jan13 ALEXANDER YOUNG, Secretary.

☞ The Subscriber having entered upon the duties of his office, as Secretary of the Board of Education, would give notice, that he has a Room in Boston, connected with the Bookstore of Mr. Robert S. Davis, No. 120 Washington Street, where he will be in attendance on Monday of each week, from 12 o'clock to 2, P. M., for those who may wish to see him on any business of a general nature connected with this office; and on Saturday of each week, from 2 o'clock, P. M., to 4 P. M., for the special purpose of meeting teachers. Post-Office address, Newton Centre.

BARNAS SEARS,

jan13 Secretary of the Board of Education.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, at the Vestry of Rev. Mr. Gray's Church, at 7½ o'clock.

An Address to Teachers will be delivered by Rev. Mr. Winkley, and it is hoped that every teacher will be present.

jan13 T. GAFFIELD, Secretary.

☞ The Subscriber would gratefully acknowledge the following sums—from Rev. E. Peabody Twenty-Five Dollars, from Rev. R. C. Waterston Sixty-Five Dollars, from Rev. Joseph Harrington Fifty Dollars and Fifty Cents, from the Rev. G. W. Hosmer, Goods and Money, Fifty-Five Dollars.

Jackson Grove, Illinois, Dec. 22d, 1848. } D. NICHOLSON.

jan13

☞ INDIANA STREET CHURCH. Rev. Edward E. Hale of Worcester, will preach in this Church next Sunday evening, Dec. 14. Services to commence at 7 o'clock.

☞ A contribution will be taken in aid of the Church. jan13

MARRIAGES.

In this city, on Tuesday evening, Jan. 9th, by Rev Chandler Robbins, Mr Charles W. Slack, Editor of the Excelsior, to Miss Evelina E. Vannevar.

In Chelsea, 4th inst, by Rev S. D. Robbins, Mr Benjamin Phelps, Jr., to Miss Anne M., daughter of Abel Bowen, Esq.

In East Cambridge, by Rev Dr Ingersoll, Mr Hiram F. Cole of this city to Miss Laura M. Webb of E. C.

In Scituate, 7th inst, by Rev E. Nute, Jr., Mr Edwin Young to Miss Mary L. Litchfield, both of S.

In Melrose, 3d inst, by Rev C. A. Farley, Mr Robert W. Emmons to Miss Mary P. Langdon.

In Newburyport, 4th inst, Capt Alexander F. Burton to Miss Isabella W. Huse.

In Medfield, 1st inst, by Rev Mr Robinson, Mr Bushrod W. Abbott, of Lawrence to Miss Sarah A. Bullard, daughter of Elijah Bullard, Esq., of M.

DEATHS.

In this city, 2d inst, Mr John L. Lothrop, son of the late Edward Lothrop, 2d.

11th inst, Mrs Sarah Melville, 42.

In Dedham, 2d inst, Mr Joseph Guild, 54.

In Salem, of bronchitis, after two days illness, Mrs Harriet Almira, wife of Mr Alexander Rowe, and only daughter of Mr John Very, 19.

In Northampton, 1st inst, Catherine F., 18, daughter of Dr S. B. Woodward.

In Rockford, Ill., Dec. 13, Mrs Sarah T., wife of Mr Wm P. Dennis, 38, formerly of Salem, Mass.

In Alexandria, La., 24th ult, Rev Robert D. Davenport, for many years missionary at Siam from the Baptist Board.

In Montreal, 25th ult, Mrs Sarah Ann Woodbury, wife of Mr William Smith, and a native of Berlin, Mass., 47.

In New York, 3d inst, Benjamin F., son of Abraham Colby, Esq., of Eaton, N. H., 24.

In Ravenswood, L. I., 2d inst, Emeline Wheeler, daughter of Lemuel Wells, United States Consul at St. Catharines, Brazil, in her 11th year.

CONTENTS OF NO. 244 LIVING AGE.—Price 12½ cents.

1. Danberry on Volcanoes—Christian Remembrancer.
2. Manual Dexterity in Manufactures—Newspaper Paragraph.
3. The Waxen Head— Chambers' Journal.
4. School Boy Days— do do
5. A Monster Unveiled— do do
6. Doing and Dreaming— do do
7. Natural Law of Cleanliness— do do
8. Bernard Palipy— do do
9. Via Dolorosa—Jour. of Comuerce.
10. Liberia—Col. Herald.
11. Human Progress—Chronotype.
12. European Correspondence—Of the Living Age.

Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.

jan13 1t

MACAULEY'S HISTORY OF ENGLAND.—The History of England from the accession of James II., by Thomas Babington Macauley, vol 1.

Dickens' New Story, the Haunted Man and the Ghost's Bargain, 6 cents.

Dr. Brazer's Sermons, with a Memoir.

Dr. Peabody's Sermons, with a Memoir.

Just received by

CROSBY & NICHOLS,

jan13 1is2os 111 Washington st.

MACAULEY'S ENGLAND. JAMES MUNROE & CO., have received a fresh supply of The History of England from the accession of James II., by Thomas Babington Macauley, vol 1, pp. 632, 8vo—price $2 00.

For sale at 134 Washington, opposite School street.

jan13 1is2os

NEW BOOKS. Merry-Mount; The Artist's Married Life; Beauties of Sacred Literature, Plates; Holmes's Poems; Lowell's Poems; Wood-Notes, &c., by Channing; The Bigelow Papers; Macauley's England; Dickens' Ghost Story; Whittier's Poems; Peabody's Memoir and Discourses; Brazier's Discourses; Emerson's Essay's, new edition; System of the World, by Prof. Nichol's, plates; Gray's Botany, &c., &c., &c.

Published and for sale by

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No. 134 Washington, opposite School street.

jan13 1is2os

CLASSICAL AND MATHEMATICAL SCHOOL. CHRISTOPHER A. GREENE will open, in the Vestry Building of Dr. Gannett's Church, in Channing Street, on the 1st of January, 1849, a School for Boys.

Instruction will be given in the common English branches, in Mathematics and Natural Science, Elocution, Drawing, and Vocal Music, in the Latin, Greek and French languages; and other modern languages, if desired.

Boys will be thoroughly fitted for College, and for Engineers. The course in Mathematics may be similar to that followed at the United States Military Academy.

Mr. Greene refers to the following gentlemen, several of whom have had children under his charge:—

Messrs. John P. Cushing, Samuel Cabbt, Wm. Appleton, Thomas Lamb, R. B. Forbes, and R. W. Hooper, M. D.; Hon. Richard W. Greene, of Rhode Island; N. Tillinghast, Esq., Principal State Normal School, Bridgewater; Rev. Alex. H. Vinton, D. D.

jan6 2w

NO. 6 DAGUERREOTYPE. This day published by CROSBY & NICHOLS.

CONTENTS.

Sir Charles Napier.
The Fairfax Correspondence.
The Revolution in Yucatan.
An Incident on the Pacific.
The Necessity of a German Republic.
Milne's Life of Keats.
A Gamin of the Garde Mobile.
Poems by Currer, Ellis, and Acton Bell.
Library and Scientific Intelligence.
Short Reviews and Notices. jan6

CROSBY & NICHOLS, have just published

Discourses by the late John Brazer, D. D., with a Memoir, 1 vol.

A Puzzle to teach Geometry, by Rev. Thomas Hill.

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ECLECTIC MAGAZINE. The Eclectic Magazine of Foreign Literature is published the 1st of every month, at No. 120 Nassau st., New York.—Each number contains 144 pages, or 1728 pages in a year, making three large volumes, and is embellished with a beautiful mezzotint engraving by Sartain, either a portrait of some distinguished personage, or a historical subject—making twelve superb engravings in the year. The Eclectic Magazine embraces a careful selection of the ablest articles which adorn the pages of the Quarterlies and Magazines of London, Edinburgh and Dublin, regularly received by the steamers.—Among the number are the North British Review, English Review, Westminster and Foreign Quarterly Review, the Ediaburgh Review and others, and from Blackwood's Magazine, Fraser's, &c. The selections thus made comprise the most desirable and valuable portion of foreigh literature in the same compass anywhere to be found, and constitute yearly a rich addition to any library. The January number will be embellished with a splendid plate of extra size, entitled the "Literary Party," embracing nine portraits of the literary men of England. The January number which begins Vol. XVI. is already issued. Terms of the work are $5 per annum in advance, otherwise $6.—The work will be promptly sent to any one who will send us $5 by mail, or otherwise, post-paid. The postage on each number to any part of the Union at nine cents. Address W. H. Bidwell, editor and proprietor, 120 Nassau st., New York.

[From the Commercial Advertiser.]

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dec16 is5t

TEACHER. A lady who has for some time given instruction in a public Academy, in the higher English branches, in French, Drawing and Painting desires a situation either in a family, or in a private school. Satisfactory references will be given. Inquir at this Office. istf sept16

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THE Depository of the Massachusetts Bible Society is removed to

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do do Reason and Authority.
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The Lectures will be continued on successive Monday evenings, Christmas excepted.

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POETRY.

THE FROST SPIRIT.

BY J. G. WHITTIER.

He comes, he comes—the Frost Spirit comes!
You may trace his footsteps now
On the naked woods and the blasted fields,
And the brown hill's withered brow.
He has smitten the leaves of the grey old trees,
Where their pleasant green came forth,
And the winds that follow wherever he goes,
Have shaken them down to earth.

He comes, he comes—the Frost Spirit comes
From the frozen Labrador,
From the icy bridge of the northern seas,
Where the white bear wanders o'er;
Where the fisherman's sail is stiff with ice,
And the luckless forms below,
In the sunless cold of the atmosphere
Into marble statues grow!

He comes, he comes—the Frost Spirit comes!
And the quiet lake shall feel
The torpid touch of his grazing breath,
And ring to the skater's heel;
And the streams which danced on the broken rocks,
Or sang to the leaning grass,
Shall bow again to their winter chain,
And in mournful silence pass.

He comes, he comes—the Frost Spirit comes!
Let us meet him as we may,
And turn with the light of the parlor fire
His evil power away;
And gather closer the circle round,
When the firelight dances high,
And laugh at the shriek of the baffled fiend,
As his sounding wing goes by!

HYMN.

BY NATHANIEL P. WILLIS.

SUNG AT THE DEDICATION OF THE HOME FOR THE FRIENDLESS.

When God, to shield from cold and storm,
Gave trees to build and fire to warm,
He did not mark for each his part,
But gave to each a human heart.

Each heart is told the poor to aid—
Not told as thunder makes afraid—
But by a small voice whisp'ring there:
Find this, for God, the sufferer's share!

Oh, prompting faint, to careless view,
For work that angels well might do!
But wisely thus is taught below
Quick pity for another's wo.

The world is stored—enough for all
Is scattered wide, 'twixt hut and hall;
And those who feast, or friendless roam,
Alike from God receive a home.

Each houseless one demands of thee:
Can aught thou hast the poor man's be?
And Pity breathes response divine:
Take what I have from God that's thine!

For child, for woman's fragile form,
More harsh the cold, more wild the storm;
But most they bless a shelt'ring door
Whom dark temptations urge no more!

A HOME for these, oh God, to-day,
For blessing at thy feet we lay!
And may its shelter, humbly given,
Be but a far-off door to Heaven.

MISCELLANEOUS.

A VERY UNUSUAL DRAWING ROOM ASSEMBLY.

[By Mrs. Eliza L. Follen.]

Frank and Harry were so well pleased with their mother's story of "Penitence and Peace," that after tea the next evening they begged her to tell them another just like it. The fire was burning brightly, the hearth was nicely swept, the shutters were closed, the petted Maltese cat was stretched out at her full length on the hearth-rug, and the two boys were seated one on each side of their mother, and she had her knitting-work. How happy and comfortable they all were! The clouds which had rested on their faces the evening before had passed away, and sweet peace had returned.

"Dear mother," said Harry, "do tell us another story; that was first rate which you told us last night."

"I have no story in my head," replied his mother, "but I will, if you have a mind, ask you a few questions."

The boys looked a little disappointed.

"Not about our lessons, I hope, mother; we have enough of them at school; I'm tired of them," said Frank,

"No," said their mother, "nothing to do with school lessons."

"Well, then, we are ready," said the boys.

"Suppose," she said, "one of the laborers from every place where the articles of which the furniture and ornaments in this drawing room were were here produced, who should we have to visit us this evening? Think before you answer."

The boys put on their considering-caps, and at last Harry said, "First we should see a solemn Turk enter, with his turban and loose trowsers, for the carpet came from his country.—Then we should see a Chinaman, for the China vases were made in his country.

"And my nice straw chair came from China," said Frank.

"Then," continued Harry, "an African prince may enter, for the ivory and ebony on the piano were brought from Africa. Then a Frenchman would come bowing in and take his seat, for the paper is French. After him comes a grave Spaniard, for your guitar is Spanish."

"Is not the fender made of Russia iron? asked Frank.

"Yes," said his mother.

"Then I will introduce a Russian. And the table-cloth and curtains are English, so walk in, Mr. John Bull."

"The picture of a girl shading a candle was painted in Holland," said their mother, "so you must invite a Dutchman; and the copy of the Sybil was done in Rome, and we must have an Italian."

"This wooden vase was carved in Switzerland," said Harry, "and so we have a Swiss; and the musical box came from Geneva, and there is a Genevan."

"Did not this palm-leaf fan come from Calcutta, mother?" asked Frank.

"Yes," she replied.

"Then we must have a Hindoo, and a Maltese, for Puss came from Malta.

"Puss is not a piece of furniture, Frank," said Harry.

"But she's just as good and better," said Frank, "and I'm sure she is an ornament."

"But mother," continued Harry, we must have an Irishman and a Scotchman, and what have we got that come from them! Oh, here is the lamp and stand, that came from Edinburgh, and the beautiful seaweeds from Cork; to be sure ladies made them, but no matter, they'll do just as well; so sit down ladies. Now have we not all, mother?"

"You have," she replied, "forgotten your own countrymen; but I think we must have an American represent the labor of this country. These chairs, tables, piano, are works of his hands, and he is proud of his skill and industry; he looks and walks like a man."

"Now let us name over our company," said Harry. Thus he did, counting them as he did so on his fingers. "Fifteen," he said as he finished.

"Maltese, sixteen," cried Frank, 'for puss shall not be passed over."

"Now," said their mother" "suppose you seat them all around the room."

"The Turk shall have the arm-chair," said Harry.

"No," said Frank, "the Chinaman shall sit there, and his long cue shall dangle over the back."

"If now," said their mother, "we were to invite all the animals that have in any way contributed to the furnishing out our drawing-room, to visit us in imagination also, what should we have? Think well."

"A flock of sheep," said Frank, "for the wool that the carpet is made of."

"And horses, for their hair, for the chairs and sofa," cried Harry.

"As we have not much room for so many four-legged visitors, besides our bipeds, we will take only one animal as the representative of the rest of his brethren. So say a sheep and a horse."

"Especially," said Frank, "as we must have an elephant, for without his tusks we should not have ivory for our piano keys. So Mr. Elephant, take a seat."

"Now, what next?" said their mother

"Of whose skin is the bottom of this chair made?" asked Harry.

"I am not sure," replied his mother; "perhaps that of a goat."

"Let's have a goat, then, with a long beard, and stand him by the Turk and Russian."

The boys were now silent, for a few moments. "I don't think of any more," said Harry at last.

"There are more animals, however, which helped to furnish this room," replied their mother.

"The turkey-cock," cried Frank: "the feather-brush is made of his feathers."

"I have thought of another," said Harry, "the silk-worm. The fringe of the curtains is silk, and the velvet on the great arm chair is made of silk; so creep into the parlor, Mrs. Silk-worm, and take your place under the elephant, just where they put the mouse in the museum."

Again they stopped to consider, for their mother told them that they had not got all the animals into the room which had a right to a place. "There is," she said, "an animal bigger than any you have yet thought of, and which would find poor accommodation here, I fear."

The children tried in vain to think what animal this could be.

"I think," said the mother, "that the elasticity of this chair is produced by whalebone."

At this the boys shouted—"And at any rate he can claim the oil in the lamps."

"What shall we do with a whale, mother! We must invite a very young whale to come—the smallest they have will represent whaledom, and then we shall be very much crowded."

"What other animals can you think of! We have not all," said their mother.

"I have thought of another," said Harry—"a hog; the hearth-brush is made of bristles. Now, Mr. Grunter, I hope you'll behave your best."

"I have thought of another," cried Frank—"are not the springs of your guitar of catgut! and then puss is always here to take her place."

"First," said Harry, "you make her a piece of furniture—and then an animal."

"She don't care," replied Frank, stroking her.

"There is yet another animal," said their mother, "that you have not thought of, and a very important one, too."

The boys thought a while, but could not guess.

"What fastens the joints of the tables and chairs, and holds on the veneering?" asked she.

"Glue, glue," replied Harry; "and now I have it; glue is made from the hoofs of cows and oxen; so Mrs. Mooley cow may come in, for she is not so big as an ox, and will do as well. And now I am sure we have all."

"No," said Frank, "I have just thought of another. Mother told me yesterday that this basket was made of porcupine quills—so we'll have a porcupine, and I guess he'll set up his quills, when he sees what a company he has got into."

After puzzling their brains a while longer, they all concluded that they could not think of any other animal who had contributed in any way to furnishing the parlor.

"Let us now name over the whole company," said Harry; so he began—"First, the human beings. A Chinese, a Hindoo, an African, a Turk, an Italian, a German, an Englishman, a Russian, a Dutchman, a Spaniard, a Frenchman, a Swiss, an Irishman, a Scotchman, (these two last are ladies,) he said in a sort of parenthesis, "and a free American."

"And a Maltese," cried Frank; "for I insist upon it, Puss is one of the ornaments of the room—seventeen in all. Now I will name the animals. An elephant and silk-worm, a porcupine and a cow, a horse and a hog, a turkey-cock and a sheep, a goat, a whale and a cat—eleven in all."

"Just imagine," said Harry, "if all these animals and men were really here, what a room full we should have. It seems to me as if I could see them now, particularly the Chinese and Turk among the men, and the elephant and whale among the animals."

"I doubt not," said their mother, "that we might increase the number, if we knew the exact history of the manufacture of every thing here; very like some of the colors have been derived from insects."

"Colors from insects?" said Frank.

"Yes, the Cochineal is an insect used to dye scarlet; but we will stop here, as we are not sure. Now tell me how have we obtained all these articles made by the people of other nations? How did we get this carpet from Turkey? this paper from France? this vase from China? these curtains and table cloth from England, and so on with all?"

"Why," said Frank, "you bought them in the shops."

"But how did they get into the shops?"

"Men buy them and bring them here in vessels from the country where they are made," said Harry.

"And what are these men called?" asked their mother.

"Merchants," replied Harry.

"When they go to England, and China, and all these places, for these things, do they carry nothing but money to get them with?"

"No, mother, they carry goods from this country, for I have seen them loading vessels that were going away, and I suppose they take the money they get for the goods they carry, and buy the articles that are wanted here."

"And what do they call this business?" asked his mother.

"Commeree," replied Harry.

"And what are these men called who make all these articles of furniture?"

"Mechanics."

"And what do we call those who paint pictures?"

"Artists."

"Did it ever strike your mind before how many people and how many different materials were requisite to make a drawing-room as pretty and as comfortable as this is?—how much science and skill, how many different countries contributed to our pleasure? and in short, how all quarters of the globe are, as it were, brought round our fireside, by the power and ingenuity of man?"

"It never did," said Frank.

"It seems to you as if we had brought together, by our imaginations, a large and strange assembly of human beings and animals, who have contributed towards producing what we see here, and are now enjoying. Yet we have only conjured up a small portion of those who were actually engaged. How many sheep, think you, it took to furnish wool for this carpet? How many silk-worms supplied the material for the velvet of this chair? and how many industrious and ingenious human beings to manufacture it? and so on with almost everything here. A room much larger than this would not contain the number we might summon to our meeting.—Miners, glass-blowers and many others, would have a right here. But now we will dismiss our curious assembly; for it is time for you to say good night to them and to me."

"Begone, all of you," said Frank, "all except Puss, and she shall remain undisturbed stretched out upon the hearth-rug, sound asleep."

DR. CHALMERS AMONG CHILDREN.

[The following beautiful incident is from the North British Review. He is a fortunate man, a great man, who can thus unbend—and fortunate the children among whom he lives.]

He was childlike in his simplicity:—though in understanding a full-grown man, he was himself a child in many things. Coleridge says, every man should include all his former selves in his present; as a tree has its former years' growths inside its last, so Dr. Chalmers bore along with him his childhood, his youth, his early and full manhood into his mature old age; this gave himself, we doubt not, infinite delight, multiplied his joys, strengthened and sweetened his whole nature, and kept his heart young and tender, and in tune; it enabled him to sympathize, to have a fellow-feeling with all, of whatever age. Those who best knew him, who were most habitually with him, know how beautifully this point of his character shone out in daily, hourly life. We well remember long ago loving him before we had seen him, from our having been told, that being out one Saturday at a friend's house near the Pentlands, he collected all the children and small people, the other bairns, as he called them, and with no one else of larger growth, took the lead to the nearest hill-top, how he made each take the biggest and roundest stone he could find, and carry, how he panted up the hill with one of enormous size himself, how he kept up their hearts, and made them shout with glee, with the light of his countenance, and with all his pleasant and strange ways and words, how having got the breathless little men and women to the top of the hill, he, hot and scant of breath, looked round on the world, and upon them with his broad, benignant smile, how he set off his own huge "fellow," how he watched him setting out on his race, slowly, stupidly, vaguely at first, almost as if he might die before he began to live, then suddenly giving a spring and off again like a shot, bounding, tearing, *vires acquirens eundo*; how the great and good man was *totus in illo*; how he spoke to the big "fellow," upbraided him, cheered him, gloried in him, all but prayed for him, how he joked philosophy to his wondering and ecstatic crew, when he (the stone) disappeared among some brackens, telling them they had the evidence of their senses that he was in; they might even know he was there by his effects, by the moving brackens, though himself unseen; how plain it became that he had gone in, when he actually came out! how he ran up the opposite side a bit, and then fell back, and lazily expired at the bottom, how to their astonishment, but not displeasure, for he "set them off so well," and "was so funny," he took from each his cherished stone, and set it off himself! showing them how they all ran alike, yet differently; how he went on, "making," as he said, "an induction of particulars," till he came to the Benjamin of the flock, a *wee, wee* man, who had brought up a stone bigger than his own big head; then how he let him set off his own, and how wonderfully it ran! what miraculous leaps! what escapes from impossible places! and how it went further up the other side, and by some fine felicity remained there.

MRS. ROGER SHERMAN. It is stated in the Orphan's Advocate, that the late Mrs. Roger Sherman of Fairfield, Conn., received into her family, and educated at different periods, twelve orphan and destitute children, all of whom survived her, and followed her as mourners in the procession to the grave. She had lost her own children in early life, and both herself and husband being impressed with the conviction that they might *do good* by filling the place of parents and guardians to the homeless, and training them for usefulness, they commenced the work—and as one and another became settled in life, their places were filled by others, till the number was increased as above stated. Nine of these children are respectably married, and reside with their families in Fairfield and vicinity. For the three still single, a liberal provision was made previous to the departure of their best earthly friend. Of the whole number, one only has failed to reward fully the care bestowed. The majority are professing Christians, intelligent and useful members of society, and are training up families of their own "in the nurture and admonition of the Lord,"—teaching them, by precept and example, the same principles they were taught in the family of their benefactors.

THE WIFE OF BISHOP CHASE. The British Review, in noticing the Autobiography of Bishop Chase, says:—

We cannot forbear making another extract which shows how highly the Bishop appreciated the aid rendered him by his excellent wife, in the complicated concerns which claimed his attention.

"This family amounts to nearly one hundred persons. My wife is the mainspring of this domestic machine, so that if it be asked in future ages, 'How could the college in the woods, and in the want of so many ordinary means and facilities, ever have succeeded?' let it be replied, 'There was an humble female, who, though surrounded by her own little children, stood at the helm, as mother in the Israel of God,—advising the doubtful—encouraging the timid—frowning on the refractory—soothing the sorrowful—comforting the afflicted, and administering to the sick, and, in an uncommon degree, causing all to look to her for example, especially in deprivations and in sufferings: and all this with such unostentatious deportment and unperceived effort, as to appear, except to those who carefully observed her, no more than any other."

[Vol. ii, p. 42.

AN INCIDENT FROM THE LIFE OF MADAM GUION.

[From the Monthly Religious Magazine.]

Our readers may not all know that this lady lived in France about two hundred years ago, outwardly in communion with the Romish Church, inwardly in communion, most sweet and intimate, with the great Father of spirits and Friend of souls. She was a Christian in the highest sense of that glorious word, and she was especially distinguished by her persuasion, that under the blessing of God it is possible to live a life of perfect holiness and trust, even whilst we are in the flesh. Her preference of Christianity to Romanism exposed her to the attacks and persecutions of her less spiritual brethren in the faith, and made her life a life of trial. Soon a widow, she determined to give so much of her time and substance as should not be needed for her children to the ignorant and poor, and selected as the scene of her labors a poor section of country on the borders of France and Savoy. She embarked in a boat on the river Seine, her little daughter, a child only five years of age, and three female friends with her. The child presently began to employ herself in cutting twigs and rushes gathered from the river bank, into the shapes of crosses, and then in apparent unconsciousness, she went and attached them to the garments of her mother, in such profusion, that she was soon literally covered with crosses. She had known many trials, and she received the act of her child as symbolic, as foreshadowing what she had still to endure. One of her companions, sister Garnier, also considered the doings of this child mysterious, and turning to the little girl, she said, "My pretty child, give me some crosses too," but the child said, "No, they are all for my dear mother." Then as a beautiful and cheering sequel, Madame Guion presently saw her daughter weaving a crown of leaves and river flowers, which when it was finished, she placed upon her head, saying, "After the cross you shall be crowned." Thus the symbol was made perfect. In this case the cross proved to be the forfeiture of a reputation for orthodoxy, a heavy trial for a Catholic; she must patiently endure to be regarded as the foe of Christ and of his Church, though in truth she was a most devoted and consistent Christian, far more so than those who declaimed against her heresies or departures from the Romish faith.

AN INCIDENT AT A METHODIST CONFERENCE. At the late conference of the M. E. Church, South, held in the town of Elizabeth city, N. C. the Rev. Mr. Rosser, towards the close of a sermon preached by him in illustration of the mighty achievements which perseverance had accomplished, referred in his usual eloquent style, to the gallant Zachary Taylor, leading his small, but Spartan Band, against the superior numbers of Mexican forces; and feeling the enthusiasm, so becoming the heart of an American citizen, notwithstanding he was a democrat, he broke out in the following language: "I pray God that he may be elected." Here the speaker paused, and looking over the congregation, he saw at a glance the effect produced. The friends of the old General seemed ready for a hearty amen, whilst his opponents appeared awfully to fear it. He immediately added—"to eternal salvation by faith and good works." At this point the preacher took his seat, and immediately a reverend gentleman of the democratic party struck up the old familiar hymn, "Come on my partners in distress." The friends of the old General lost their gravity at this singular coincidence.

OCCASION OF THE DISCOVERY OF GOLD IN CALIFORNIA. The following is from Governor Mason's dispatch to Government:—

"As we ascended the north branch of the American Fork, the country became more broken and mountainous, and at the saw-mill, 25 miles above the lower washings, or 50 miles from Sutter's, the hills rise to about a thousand feet above the level of the Sacramento plain.—Here a species of pine occurs which led to the discovery of the gold. Capt. Sutter, feeling the great want of lumber, contracted in September last with a Mr. Marshall to build a saw-mill at that place. It was erected in the course of the past Winter and Spring—a dam and race constructed; but when the water was let on the wheel, the tail-race was found to be too narrow to permit the water to escape with sufficient rapidity. Mr. Marshall, to save labor, let the water directly into the race with a strong current, so as to wash it wider and deeper. He effected his purpose, and a large bed of mud and gravel was carried to the foot of the race.

One day Mr. Marshall, as he was walking down the race to this deposit of mud, observed some glittering particles at its upper edge; he gathered a few, examined them, and became satisfied of their value.

A LADY IN EL DORADO. The New-Orleans Presbyterian contains an extract from a lady's letter written at San Francisco, Oct. 8, 1848.—She wants two things to make her perfectly happy in that land of desire—viz., slaves and piano! The latter however, is coming.

Only think of women here making from $60 to $70 per week, doing slop work for the stores; boarding is from $14 to $16 per week, but then they have to pay $100 per month for a cook, the head steward receives $1800 per year and threatens constantly to leave if the landlord does not do so and so; Mr. G. has gone into the mercantile business here, he had a lot of blankets when he first opened, and there being none in the country, he sold them readily for $50 a pair; they were taken to the mines and sold for $100 to 150. If we could only have slaves, I should be perfectly happy, but the idea of doing your own cooking is not very pleasant; washing is from $3.50 to $4 a dozen. If I had a *Piano*, I should be perfectly happy. We have sent for the latter, and expect it here this winter. We have a church every Sabbath in the School house, so you see that is one great step towards civilization; the school house is built by the public, and we *did have* a very good teacher, but he was taken with the gold fever, and left for the gold diggins.

A COASTWISE VOYAGE FROM NEW YORK TO NEW ORLEANS.

Mr. Willey one of the Missionaries destined to California, has written home as follows:

Steamer Falcon, New Orleans, 14th Dec. 1848.

MY DEAR BROTHER: So far on my way to California. We dropped down the bay of New York on Friday P. M. of the 1st inst., and were fairly out to sea by night. Ninety five passengers on board. On Monday, about 4 o'clock P. M., we made the port of Charleston, S. C. We went on shore. It was as warm as an evening in June in N. H. About 12 at night, hove anchor, and on Tuesday, P. M., we ran up the Savannah river to Savannah, and down on the same tide, and were on our course to Havana. Hove in sight of the island Friday noon, and entered the harbor at 3 o'clock P. M. Spent the evening on shore.—In the chill December of N. H. can you imagine me in Havanna on Friday night the 8th inst. dressed in thin linen, with flannels all thrown off, and yet as warm as we were at the North in the nights of midsummer!

It was an unusually beautiful evening — a clear full moon, and starlight night, a scene of enchantment to a northern eye. The trees were in full foliage, the leaves rustling in the breeze, the orange groves loaded with fruit, the gardens full of flowers, the tall palms sent up their round smooth trunks, and shut out their tufts of leaves at the top. The people were in all the gaiety and stir of amusement, riding and walking this way and that, and bands were stationed about the city discoursing their music to enliven the scene.

The next morning we saw this people ridlng in the same kind of carriages that have always been used there the most awkward vehicles ever seen. Imagine an old fashioned chaise, with shafts nearly twice the usual length, and the top instead of being hung *between* the wheels suspended entirely *upon* the wheels, and between them and the horse, and you will have an idea of a "volante." And heavy and cumbersome as it is, it must be drawn by a small horse, (the horses are all small) and this poor animal must not only draw the vehicle, but also bear the weight of the body of the carriage and those in it on his back; added to all this carry on his back a driver sitting in a little saddle; for they have no such modern inventions as *reins!* And all this, under the rays of a burning sun! No ladies are ever seen out, except in those vehicles. They never walk. Families will deny themselves almost any other comforts, for the sake of a horse and a carriage like this, if they are poor.

I saw a company of slaves repairing a public highway. They were carrying dirt from a bank to fill up a place. There they were, chained together two by two, able bodied men, noble looking men, with each a wooden box, marching back and forward, depositing each time their little contribution of dirt in the hole, the whole 20 of them not doing more in a forenoon than a respectable Yankee would do with his horse and cart in two hours! The driver was among them with his whip too. The mails arrived on board, we were off, and running finely down the bay by 4 o'clock P. M. We made the passage to this city in about 3 days, and were fast to our wharf on Tuesday P. M.

We were to sail from this place on Monday, 18th inst. 10 A. M. We go to Chagres, across the isthmus, and take the steamship "California" at Panama, for Monterey. In the N. O. Bulletin of to day, I see advertised 6 sailing vessels and one steamship, for California, besides the Falcon, and every berth in her is engaged!

Your Brother, S. H. WILLEY.

LOT'S WIFE. It is well known that Lieut. Lynch is reported to have seen a pillar of salt, some sixty feet high, near the Dead Sea, and to have brought home a specimen. On this the Providence Journal remarks:—

In the countries known to the Israelites, were numerous and extensive districts made barren by the presence of *salt* in the soil. With the Israelites, therefore, *salt* becomes an emblem of barrenness.

A country desolated by war or pestilence, was said, in their language, to be *strewed* with *salt*.

A city destroyed was said to be *strewed* with *salt*.

A woman made barren by the (real or supposed) judgment of God, is said to have become "a pillar of salt:" and thus, most probably, is explained the mystery of "Lot's wife." The recent discovery of that transformed lady, is very much as if some curious traveller were to discover the identical "beam," which a certain Pharisee *ought to have cast from his eye*, before casting the mote from his neighbour.

It *must be* that the name of Capt Lynch has been unjustly connected with this very ridiculous affair. A yankee sailor is not the kind of man to discover and import "Lot's wife."

The "wood of the true cross" was dug from the earth (where it had been miraculoual preserved) in the fourth century, and enough of it has been *sold* by pilgrims, priests and monks, to build several first rate ships of war. The importation of "Lot's wife," belongs to the same class of *curiosities*.

ARABIAN CALVES. Two calves were procured by Lieut. Lynch, in his Dead Sea Expedition, and presented by him, through the Secretary of the Navy, to the Agriculturists of Virginia. They were brought to Richmond on Wednesday. The Compiler says:—

"They are very interesting animals, differing in many respects from the American or English stocks. They are red like most of the Devonshire breed, but are taller and more slender.—Their heads and limbs remind one very much of the deer. They are perfectly gentle, and considering their six months' confinement on board ship, are in remarkably good condition. Their age is ten months, and their height is uncommon, though we have doubtless seen heavie calves of the same age."

NEW AND WONDERFUL APPLICATION O THE MAGNETIC TELEGRAPH. In the beginning of the year, Mayor Quincy recommended that some system of telegraphic signals should be adopted with respect to the numerous fire engine houses in this city—so that, for instance, from some central point, information might be communicated by the electrical wires, to every station at the same time, and so that again, information might be transmitted, at one and the same time from any one engine house to all the others, as well to such central point; and thus make known on the instant, and all over the town, the moment when and the place where a fire breaks out. Last night, the Mayor submitted his report, stating in that brief, condensed and acceptable manner, for which all the public papers from his hands are distinguished, that such system had been completed, and would be tested before the end of the year. During the last evening, Council took a recess for a few minutes, and repaired to the Telegraphic Office to examine this new apparatus—which excited their surprise and admiration. It was put in operation, and while they were present, a communication was had with New York; the wires of that city, so many miles from, being connected with this fire alarm apparatus in Boston. The correspondent in New York immediately sent on his reply by the same wires, the electrical action upon which instantly caused the deep-toned bell, connected with the apparatus near the City Hall, to be rung; this great fire alarm bell being thus sounded in this city by the operator at the Telegraphic Office in New York! Directly after, and while the New York operator was ringing the bell, the other bells here were rung by persons ignorant of what was going on, and supposing there was in reality a fire in this city; and the whole Fire Department at once turned out; and it was fortunate that they did, for at the very same time a fire actually broke out in Washington street, near Winter street, which by their thus speedy attendance, was extinguished without so great a damage as might have otherwise taken place. [Traveller of Friday, Dec. 22.

THE EIGHTH SATELLITE OF SATURN. The report of the Committee of the American Academy of Arts and Sciences, to whom was referred the subject of the name proper to be given to the eighth satellite of Saturn, recently discovered by the Messrs. Bond, at the Observatory in Cambridge, gives a detailed and scientific history of the discovery, which is regarded with satisfaction as a test of the capacity of the new Telescope at Cambridge, and as an event of high interest in astronomical science—peculiarly so, in view of the fact that the same discovery was made almost at the same time by Mr. Lassel, at Starfield, near Liverpool. The committee consider that the circumstances leave to each of these astronomers the credit of an original discovery. Nothing, they say, but an instrumental power of the highest order, applied with consummate skill would have sufficed for such an achievement. The committee recommend the adoption of the name for the satellite, suggested by Mr. Lassel, and for which Mr. Bond expressed a preference—namely, *Hyperion*.

TREATY OF AMITY BETWEEN LIBERIA AND GREAT BRITAIN.

A letter has been received by Elliott Cresson, Esq., of this city, from Gerard Ralston, dated London, November 24, conveying intelligence of the conclusion of a treaty of Amity and Commerce, on terms of perfect reciprocity, between the Republic of Liberia and the British Government. President Roberts having successfully negotiated the recognition of the republic and the conclusion of this treaty, was to sail for home on the 2d inst., in a British sloop-of-war specially offered to him. The most important news, however, contained in the letter, is the announcement that Lord Palmerston, on behalf of Great Britain, had nearly concluded an arrangement to furnish President Roberts with £2,000 to purchase all the territory lying between the boundaries of Sierra Leone and Liberia, where the slave trade is carried on extensively; the President pledging himself that the slave trade shall be abolished from the whole line of coast from the furthest extremity of Liberia (east and west) to the confines of the British colony of Sierra Leone. We understand that a project for purchasing this territory has been entertained by a wealthy friend of Colonization in Cincinnati, Mr. McMicken; but this step on the part of the British Government will probably anticipate the execution of his plan. As it is likely to have a most important bearing upon the abolition of the slave trade on the African coast, it is a matter of considerable consequence in the eyes of all who oppose that unrighteous traffic. [Philadelphia Bulletin.

WONDERFUL STRUCTURE OF THE HEART.

"An anatomist who understood the structure of the heart, might say beforehand that it would play; but he would expect, I think, from the complexity of its mechanism, and the delicacy of many of its parts, that it would always be liable to derangement, or that it would soon work itself out. Yet shall this wonderful machine go night and day, for eighty years together, at the rate of a hundred thousand strokes every twenty-four hours, having at every stroke a great resistance to overcome; and shall continue this action for this length of time, without disorder and without weariness.

Each ventricle will at least contain one ounce of blood. The heart contracts four thousand times in one hour; from which it follows, that there passes through the heart every hour four thousand ounces, or three hundred and fifty pounds of blood. Now the whole mass of blood is said to be about twenty-five pounds, so that a quantity of blood, equal to the whole mass of blood, passes through the heart fourteen times in one hour; which is about once every four minutes." [Dr. Paley.

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